

GayCommunityNews

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On the Brazilian Beat...

**A Small Town
in Vermont**

**Reproductive
Rights and the
Gay Movement**

**“Shadowbox”
Reviewed**

NGTF's Brydon Under Fire

By Nell Miller

SEATTLE, WA — A long-simmering feud between two Seattle political factions erupted into the open this month when the Seattle Committee After Thirteen (SCAT) published a denunciation of Charles Brydon, newly-appointed co-director of the National Gay Task Force. Brydon, a Seattle businessman whose Citizens to Retain Fair Employment (CRFE) was, along with SCAT, the main opposition to the city's anti-gay Initiative 13, was named to replace the NGTF's outgoing co-director Bruce Voeller as of April 9.

In what they called "An Open Letter to the National Gay Task Force," SCAT made a series of accusations against Brydon, many of them resulting from last fall's heated but successful campaign to block repeal of the city's gay rights ordinance. However, knowledgeable observers told GCN that some of the accusations against Brydon date back as long as four years ago. Brydon, who founded the city's influential, business-oriented Dorian Group, has been associated with the more "conservative" element within the Seattle gay community.

In its statement, SCAT accused Brydon of being "self-serving, undercutting the efforts others, and said he "aimed at preventing participation of those whose views differ from his. He constantly sabotaged any efforts to create coalitions of the various segments of the gay community. He monopolized access to the media, often slandering other factions to prove his 'legitimacy' as a gay leader and spokesperson."

Specifically, Brydon was accused of:

- Opposing the Gay Pride March of 1977 and the Lesbian Gay Rights March of 1978.
- Refusing to cooperate with SCAT or WAT (Women Against 13) on joint fundraising during the anti-13 battle.
- Convincing gay bar owners of Seattle to institute a bi-monthly

cover charge during the campaign with the proceeds going solely to CRFE, although bar patrons were never told this.

- Red-baiting other gay activists.

- Lobbying for and winning a position on the Seattle Women's Commission, thus becoming that group's only male member and thereby preventing a number of lesbians from serving on the Commission.

Asserting that it hoped "this letter will serve to strengthen NGTF and enable it to play a more progressive role in the national gay movement," SCAT concluded its statement with "the hope that an effort will be made to find a replacement for Ms. O'Leary who will balance some of Mr. Brydon's tendencies." (Jean O'Leary, co-director of NGTF, has also resigned and a replacement is being presently sought for her.)

Stating that "no one has a monopoly on wisdom," Brydon declined to make a point-by-point rebuttal of the SCAT charges. However, he did assert, "I am proud of the record of achievement I leave in Seattle. None of it would have been possible without the substantial support from the gay and non-gay components of our city. At base I had no power other than what other people gave me. SCAT's quarrel, it would seem, is with success. That success was possible because substantial numbers of people gave me the kind of quiet support that made it happen."

Although Brydon would not respond to the accusations, there were some in Seattle who did so for him. "Brydon is no angel but he's not a devil," said one Seattle activist. "He's effective. His style and SCAT's are just different, that's all." Jim Tully, editor of Seattle's *Gay News*, praised Brydon as having "done a good job. He's really a worker. I wouldn't say he was self-aggrandizing. The newspapers went to

him. Maybe he should have declined to talk to them." Tully said that SCAT accusations that Brydon had cajoled the bars to give money to CRFE without their patrons' knowledge was "not true. I've talked to bar owners. I don't think he did this." As for red-baiting, "I can't recall any," said Tully. Tully also declined to "blame" Brydon for his appointment to the Women's Commission. "He simply applied and was appointed," said Tully.

Tully added, "All in all, he's had his shortcomings. But he's made important contributions and both he and SCAT played very important roles in defeating 13. They were a great combination and they both served to rally different constituencies of the city." Tully also questioned the usefulness of the SCAT statement at this time. "This was the wrong timing. They should have done it before he was appointed."

Kay Whitlock, co-chair of the NGTF board of directors, expressed the organization's full confidence in Brydon. "We are confident that Mr. Brydon's leadership will help NGTF to continue to serve its broad range of interests," said Whitlock. Whitlock also noted that, before settling on Brydon, "the Committee sought out a diversity of views — including those of persons who expressed the opinions of your (SCAT's) letter, as well as a number of others who were enthusiastic about his candidacy."

Added Whitlock, "It does not surprise us that a certain degree of controversy surrounds a candidate who comes highly qualified for this job. Our observation has been that people who *are* community leaders — who take positions, who lead campaigns, who emerge as spokespersons in the media — are usually the subject of criticism as well as admiration. We understand that Mr. Brydon has had his share of both. We appreciate that he can 'take the heat,' as well as learn from criticism."

Anti-Gay Lobby Formed in Washington

WASHINGTON, DC — An anti-gay lobby which claims 100,000 members and a war chest of \$1 million has been formed in Washington. The organization, Christian Voice, is an offshoot of American Christian Cause, a right-wing fundamentalist group. As a result of its tax-exempt status the parent group was legally barred from lobbying and for this reason Christian Voice was established. The new group boasts four Capitol Hill lobbyists plus a congressional advisory committee and plans action on a number of issues in addition to gay rights, such as pornography, child abuse, abortion, the death penalty and busing.

Steve Endean, lobbyist for the Gay Rights National Lobby (GRNL), says the \$1 million budget "could be a realistic estimate" and that the group should definitely not be taken lightly. "We haven't seen any big action out of them yet," says Endean, "but I would not be surprised to see them introduce some anti-gay amendments in Congress. The problem with amendments is that you have no advance knowledge and it is difficult to lobby in so short a time."

Gary Jarmin, legislative director

of the American Conservative Union and a lobbyist against the Panama Canal treaty and SALT negotiations, and for pro-South Africa and Rhodesia policies, heads the Christian Cause office. In a promotional package, Christian Voice warned that "homosexuals are rampant in our schools, our government and even in many churches." The organization linked homosexuality, abortion, the ERA and pornography together, asserting, "We believe that America's rapid decline as a world power is a direct result of these things."

The Christian Voice congressional advisory committee includes Sens. Orin Hatch (R-Utah), Sen. Roger Jepsen (R-Iowa) and New Hampshire's newly-elected Republican Senator Gordon Humphrey. Eight House members have also endorsed the group, including well-known anti-gay Rep. Larry McDonald of Georgia. Entertainers Pat Boone, Lawrence Welk and Art Linkletter are also listed as endorsers of Christian Voice.

Gay lobbyist Endean warns that he is one full-time person against a potential of thousands of fundamentalist letter-writers and a large budget. "Our community has to

take serious cognizance of the threat so we can do the job here. If they write 200 letters to a congressman, we have to generate at least 100 to show we are there." Endean emphasizes that he is not preaching doom. "It is not hopeless but this needs to be taken seriously," he told GCN.

Fire Aftermath: Theater Owner Fined \$650

WASHINGTON, DC — The owner of the Cinema Follies theater, where nine men died in a fire in 1977, has been fined \$650 in D.C. Superior Court. The owner of the gay pornographic theater, William Oates, was found guilty of four out of 15 code violations against him. He had testified before Judge Robert A. Shuker that he "did everything I could" to comply with the building code.

While the judge agreed that the owner indeed "did everything possible" to try to comply with the laws, the judge noted that Oates' efforts were hampered by poorly kept city records and difficulties with interpreting the city building code.

"I do find a troublesome conflict in the evidence," said the judge. "There were actions of (the city building code office) that

could have led the defendant to believe he was in compliance with the law."

However, the judge added that the evidence in the case clearly proved Oates was guilty of the four violations. The owner was found guilty of maintaining a wooden stairway to the second floor theater and also violating the building code by having more steps in that stairway than the permissible 16 under law.

Oates was also found guilty of maintaining a wooden stage on the second floor of the building and of constructing a partition on the first floor without a permit.

The wooden staircase, which was charred but not totally burned, was the focus of much of the testimony in the Oates trial, the *Washington Post* reported.

City fire officials asserted that the wooden staircase violated the building code. However, Oates claimed that city inspectors frequently visited the building but never told him the stairs were in violation of the code. "Everything in the building was A-1 fireproof," Oates told the court. "We even spent \$5 a yard to make sure the carpeting was fireproof."

Oates is also a defendant in five civil suits that assert that he and others were negligent and that the building was in violation of building and electrical codes. The lawsuits have been filed by wives and relatives of some of the fire victims, who are seeking millions of dollars from Oates and other defendants, including city inspectors.



A cartoon which appeared on the editorial page of the *Bellows Falls (Vt.) Times*, March 14, 1979.

Vermont Town Upset at 'Gay Mecca' Label

BELLOWS FALLS, VT — Both straight people and gay people in this quiet riverside village are upset about a feature article about the town in the April issue of *Blueboy* magazine.

The main problem with the article, both the straights and the gays agree, is its tendency to portray Bellows Falls as some sort of a new rural gay mecca, which they say it most certainly is not, at least not yet.

The author of the article, John Michael Williams, invites the "potential gay investor" to seriously consider the "economic opportunities in Bellows Falls," implying that there is already an established gay business community. In fact, the only overtly gay-identified business is the Andrews Inn, a combination hotel and bar that has been gay since 1973. (The Inn is about to change hands, GCN has learned, having been sold by the Moisis family — whose gay son John manages the place — to a gay male couple from New Hampshire.)

The *Blueboy* article paints a bucolic enough picture of Bellows Falls and the surrounding hills, but both straights and gays were made uneasy by the article's suggestion that gay money could — and should — turn the place into another Provincetown.

In the March 14 issue of the *Bellows Falls Times*, the paper's editor, Jack Ferrari, authored a page one news article headlined "Gay Magazine Story Termed Ridiculous." In the article, which

local gays described as "accurate," Ferrari quotes one merchant as saying, "I think the writer took quite a few liberties," and Police Chief Sigmund Ostrowski as asserting "the magazine twisted the community's live-and-let-live attitude into one supportive of gays."

The article notes that in *Blueboy* "the inference was made that the Bellows Falls police department catered to gay people by picking them up from the train station and fighting for the opportunity to work at the gay bar in town — the Andrews Inn — at night."

"Ostrowski answered these allegations by stating that in the past, the police department has picked up many people, not only gays, who needed a ride late at night, especially during the winter from the train station. He also called the inference that his policemen argue about who gets to patrol the Andrews Inn bar as 'ridiculous'."

The *Times* report noted wryly that *Blueboy* "did indeed seem to miss some important facts. It talks about the Greater Falls Eatery, as being owned and operated by two gay men. Not only that it goes on to say the restaurant is quite popular since the food is moderately priced, delicious, and the atmosphere is comfortable and conducive to intimate conversation. In fact, the supposed Bellows Falls restaurant never saw the light of day."

News Notes

quote of the week

"The specific issue of, say, gay rights, is not a national situation yet. But when you take a look at someone like the mass-mailing tycoon Richard Viguerie, and the power of push button politics, you realize that the right wing can get officials elected . . . I'm against anything that helps the right wing eat away our human rights. And I advocate the right of people to live without oppression. I'm advocating the right to love and not be punished for it."

—former Presidential aide Midge Costanza

mort sahl: the anita of am radio?

WASHINGTON, D.C. — Comedian Mort Sahl, who *Time* magazine once called a cross between Mark Twain and Will Rogers, is rapidly becoming the "Anita Bryant of Washington Radio," according to a report in *The Blade*. Sahl, who hosts an afternoon drivetime, call-in show on Washington's WRC-AM (980), punctuates his show with phrases like "homosexual tyranny" and "homosexual mafia."

"I don't have a point of view against gays. I judge one at a time as I meet them," says the comedian, but the *Blade*, in a section called "Quotes from Chairman Mort," lists a series of Sahl comments. Among the choicest: "I have to tell homosexuals this," he says. "This country was not built by men who talk about what they did in bed last night." And: "No one has interfered with anyone's sexual proclivities whether it's James Costigan, James Leo Herlihy, Jimmy Kirkwood, Gore Vidal, William Inge, Tennessee Williams, Truman Capote or Oscar Wilde. The difference with many of these people on the list and Oscar Wilde is that he was a great writer and a lot of these guys are just great homosexuals."

After attending the opening of "An Evening with Quentin Crisp" at Washington's Ford Theatre, Sahl told his radio-listeners, "The audience was 135 per cent gay and you know, my privacy as well as other heterosexuals was not respected at a public gathering place. Little boys were flying and flouncing all around me."

anti-gay bill proposed

HARRISBURG, PA — Pennsylvania State Senator Clarence Bell (R-Delaware County) is re-introducing his proposal to ban the employment of gays in several professions. Bell introduced a similar measure last year, right after then-Governor Milton Shapp called for the hiring of homosexuals within the state's police departments. Bell's present bill, Senate Bill 6, would prohibit the hiring of admitted homosexuals and convicted or admitted "sex-offenders" as state police officers, state correctional guards, counselors and staff persons or as personnel who have contact with patients in any state institution for the disabled, mentally ill, juveniles and orphans. The bill carries a sentence of not more than \$300 or a prison term of up to 90 days.

It is not known what the outcome of the bill will be. The bill, if passed, would be in direct contradiction to two union contracts — the Association of Mental Health Physicians and the Pennsylvania Nurses' Association. Both organizations have clauses in their contracts protecting gays and lesbians.

mineo's murderer sentenced

LOS ANGELES, CA — A pizza deliveryman was sentenced last week to at least 50 years in prison after being convicted of murdering gay actor Sal Mineo and of committing 10 robberies. In imposing the sentence on Lionel Williams, the judge in the case, Justice Bonnie Lee Martin of Superior Court, said, "The defendant should be committed to state prison for as long as the law allows." The holdups in which the defendant was convicted took place during a two-month span in 1976 that included the night that Mineo was murdered.

women's restaurant for sale

CAMBRIDGE, MA — Amaranth, the women's restaurant which is presently run by the "Ducky Haven Collective," is for sale. The collective has expressed a desire to sell the restaurant to women "so that it can continue to be a feminist space." They believe that women can run it as a viable business. "We all have mixed feelings about selling," one collective member told GCN. "No one is jumping for joy about leaving the restaurant business." There is no one reason given for the decision to sell. "Members of the collective each had different reasons for wanting to leave, including money, time and the possibility of moving out of town," explained one collective member.

Starting April 8 the restaurant will be closed on Sundays. Its operating hours will be Tuesday-Saturday from 5:30 to 10:00 p.m.

The final day of operation of the collective is tentatively set for June 30, 1979. If anyone is interested in buying Amaranth they are encouraged to call (617) 354-8371.

canadian anglicans to ordain gays

CANADA — The Bishops of the Anglican Church of Canada will now permit the ordination of homosexuals, providing they abstain from gay sex. Reverend Edward Scott, primate of the church, says that public declaration of a priest's sexual orientation would hamper his ministry, and that therefore this will be a matter of privacy between the priest and his bishop. A spokesperson for the Canadian Baptists has condemned the move as "dressing the devil in a cassock."

more on vermont conference

BURLINGTON, VT — Flo Kennedy, Karla Jay and Allen Young will be the keynote speakers at the New England regional gay student conference at the University of Vermont in Burlington on April 27-29. Flo Kennedy will be talking on the "Politics of Oppression" Friday at 8 p.m. Karla Jay and Allen Young will be speaking Saturday morning, 10 a.m., on "What Do People Do Anyway?"

The conference will include keynote addresses, workshops, forums, potluck supper, Sunday brunch, poetry and prose reading, dance, and other social events. Workshops are still in the process of being organized. Proposed workshops include: Affecting Establishment Media; Starting a Gay Organization; Gay Students as Pre-Professionals; Religion; Parents, Family and Friends of Gays; Facing Racism in One's Self; and Gay Legal Issues.

For information concerning pre-registration, registration, and housing please write: Gay Student Union, University of Vermont, Billings Student Center, Burlington, VT 05401.

together acquitted

BOSTON — Local disco Together was acquitted of all charges against it last week by a 2-1 vote of the Boston Licensing Board. Board Chairperson Andrea W. Gargiulo and Commission Richard L. Arrington declined to cite Together for numerous alleged violations of their license, including drug offenses and two murders on the premises.

Commission John C. Straight did not join the other two board members in the decision, charging incompetent presentation of evidence at the public hearing by Boston police officers.

pride week contributions

BOSTON — This year will mark the tenth-year anniversary of modern gay liberation struggles, which began with the Stonewall riots in New York, June '69. Contributions are greatly needed to make this year's Boston Lesbian & Gay Pride Week a success. Individuals who donate over \$10, and groups that donate over \$25 will receive a free copy of the book *Out of the Closets: Voices of Gay Liberation*, edited by Karla Jay and Allen Young (includes mailing costs). Checks may be sent to: L&GP Week '79, P.O. Box 331, Kenmore Station, Boston, MA 02215.

millet expelled from iran

TEHERAN, IRAN — Iranian authorities have expelled lesbian/feminist writer Kate Millet from the country, charging her with "provocations." Millet was kept overnight at the airport and put on a plane out of the country after taking a major role in women's demonstrations which swept the capital. The women marched against what they feared were restrictions on their rights by the Moslem fundamentalist leaders.

u'mass won't discriminate

AMHERST, MA — The Administration of the University of Massachusetts has stated that it does not intend to discriminate against gay and lesbian faculty and librarians. Randolph Bromery, Chancellor of the Amherst Campus of U'Mass, answered several questions pertaining to gay rights at the 299th meeting of the Faculty Senate, held on February 15. The questions were asked by Prof. Hutchinson, a Faculty Senator from the School of Education and a spokesperson for the Gay Rights Caucus of the Massachusetts Teachers Association (MTA).

In the recently negotiated faculty contract the University had been unwilling to include sexual preference in a list of non-discrimination categories. The Union, a local of the MTA, has promised in the contract to represent all members equally regardless of sexual preference. When asked why the University had not included sexual preference in its non-discrimination list, the Chancellor responded, "Section 3.2 of the faculty/librarian contract does not speak to the administration's commitment not to discriminate; rather it acknowledges the University's obligation as a public employer to comply with existing federal and state affirmative action laws and regulations. Sexual preference does not appear in these federal and state laws and regulations and hence was not included in section 3.2."

hawaii's gay bills killed

HONOLULU, HI — The Hawaii House of Representative's Democratic leadership has apparently scuttled this session's gay rights bills. The two bills — which would have outlawed discrimination against homosexuals in employment and housing — had the majority support of the House Public Employment and Government Operations Committee. However, Rep. Kate Stanley, head of the committee, said that the House leadership prevailed on her to hold up the measures because of their emotional nature.

Jerry Hawley, newly-elected president of the Whitman-Stein Political Club of Honolulu, was outraged over the decision. In a statement, Hawley said he was "appalled" that the House speaker and the House majority leader "would use the issue of civil rights for political power struggle in the state legislature of Hawaii." Both legislators had been endorsed by the Whitman-Stein Political Club in their election campaigns.

nevada adds it on

RENO, NV — Consenting sexual acts between adults of the same sex is currently a felony in Nevada and carries a penalty of one to six years. If Senate Bill 9 passes the legislature, it will carry an additional penalty of a fine up to \$5,000. The anti-gay provision is part of an 81-page "omnibus bill" designed to bring penalties for various types of crimes into line with one another.

Senate Bill 9, written by the Judicial Committee, has recently passed the Nevada State Senate unanimously by a vote of 20-0. It is now in the Assembly Judicial Committee.

suining nini's corner

CAMBRIDGE, MA — Attorney John Ward announced today that a gay man from the Boston area has brought suit against Nini's Corner and its employees for assault and battery. The man alleges that he was harassed and beaten up while browsing through the gay book section at Nini's last December. This lawsuit is currently pending in Middlesex Superior Court.

Atty. Ward requests that any gay persons who have had experiences — good or bad — at Nini's involving their sexual preference in any way contact him at 426-2020 and share that information with him. All responses will be kept strictly confidential if requested.

lesbian fertility consciousness

CAMBRIDGE, MA — The Women's Community Health Center (WCHC) is offering its first Lesbian Fertility Consciousness Self-Help Group. The four-week group is starting Tuesday, April 17, meeting weekly 6:30 to 9:30 p.m.

"For lesbians, learning to know our hormonal cycles, times of fertility and menstruation is a powerful self-help tool," explained Kore Sapphire of WCHC. "Recognizing the body changes that indicate fertility and ovulation help lesbians who want to become pregnant. Knowing how to interpret body changes gives us the potential for more control over our bodies and our lives."

For more information and registration, call (617) 547-2302, or write 639 Massachusetts Avenue, Central Square, Cambridge, MA 02139.

rape legislation testimony

BOSTON — Women demanding compensation for rape and inclusion of rape in marriage under the law filled the Joint Judiciary Committee hearing room on March 14 to hear testimony regarding proposed rape legislation in Massachusetts. This bill (S.875) which was publicized by the Boston Commission for the Improvement of the Status of Women, has received mixed reaction from the women's community because it introduces the notion of "degrees" of rape, or "staircasing." Such legislation has become law in other states such as Michigan and New Jersey. It is intended to increase the conviction rate thus making it easier for women to bring rape charges into the open. Many fear that it will not succeed in this and only serve to lessen the seriousness of rape.

Nevertheless, witnesses and women's organizations from both sides of this question gave enthusiastic support to several sections of the bill. Mona Zeffel, speaking on behalf of the Boston Wages for Housework Committee and the Rape Action Project, said, "We strongly support the payment of victim compensation for all the costs of rape to any woman who is the victim of rape and we urge that all places where rape occurs be recognized by the law — including rape in marriage."

This legislation would also eliminate the need for corroborating evidence in prosecutions or evidence of "earnest physical resistance." The bill will now be considered by the Judiciary Committee and a report is expected within two weeks.

Brazil's Gay Movement: A Coming of Age

By Allen Young

SAO PAULO, BRAZIL — The fledgling gay liberation movement in Brazil experienced a coming of age in February when homosexuals, along with blacks, Indians and feminists, were invited to participate in a week-long forum on "The Nature of the Liberation Movements."

More than 300 people filled up the auditorium at the Faculty of Political Science on the spacious modern campus of the University of Sao Paulo, on the edge of Brazil's huge industrial and financial metropolis, listening attentively to the presentations and fully participating in the lively debates and discussions.

"The political polarization of the debates was evident from the first day," reported Joao Silverio Trevisan in the gay monthly *Lampiao*. "On the one hand, there were groups of white students and professionals expressing their loyalty to the class struggle, in the traditional line of the orthodox left, giving priority to economic phenomena. And, on the other hand, the representatives of the groups which suffer discrimination, affirming the originality of their situation, their criticisms, and their analysis, not covered by the class struggle but no less important in the transformation of society."

Representatives of the United Black Movement Against Racial Discrimination rejected the idea that their efforts were "divisive" or that their concerns were "secondary," insisting on the need for "ideological self-determination and their racial/cultural identification as primary elements in confronting racism." (While a majority of Brazil's 110 million people, including a few in positions of power, are "dark" or "brown," a truly Afro minority suffers many forms of discrimination and is viewed as inferior by many non-blacks. All of this contradicts the white-dominated official mythology of Brazil as a racial paradise.)

Cynthia Sarti, representing the feminist journal *Nos Mulheres*, found herself confronted by some women connected to the Cost of Living Movement, the latter being unfamiliar with many feminist ideas while accusing Sarti of being "petit bourgeois." *Lampiao* reported that "when one woman in the audience, a Catholic who rejected the feminist stance on abortion, declared that she was 'faithful to her husband, her nine children and her housework,' the left-wing sector of the audience applauded with enthusiasm, unconscious of its own *machismo* and of the essential conformist position of this woman."

Writing for *Lampiao*, Trevisan added, "The defensive attitude of

certain leftists, evidenced by their use of the terms 'petit bourgeois' and 'existentialistic' for the feminists and the others, was evidence of their fear of new ideas and their essential guilt feelings around issues of economic class, since they share the same petit-bourgeois roots."

The Liveliest Discussion

According to Trevisan, the liveliest discussion of all followed the panel on the gay question on Feb. 8, a date Brazilian gays are calling "historic" if only because of the fact that the university students specifically invited gays to the campus. Widespread audience participation, gay and non-gay, provoked by the presentation by staff members of *Lampiao* and members of the gay organization Somos (We Are), indicated that "our political analysis of homosexuality is much more widely diffused than what one may think," Trevisan said.

"Early in the discussion," *Lampiao* reported, "when an attempt was being made by audience members to view the gay question through the prism of the left, someone in the audience rose to speak: 'I'm going to tell you what of the people in this audience is dying to hear. You want to know if the gay movement is leftist, rightist or centrist, isn't that correct? Well, you might as well know that homosexuals understand that the right-wing considers us an affront to morality and the family. For the left, we are a product of bourgeois decadence. In truth, the objective of the gay movement is the search for happiness, and for this reason it is clear that we are going to struggle [alongside anti-government forces] for democratic freedoms. But we will participate in this struggle without following anybody's line, without automatically linking up with so-called vanguards.'"

Speakers pointed out that homosexuals are discriminated against in socialist countries and that women are virtually excluded from high levels of political power in those same countries. One gay man made a curious observation: "In Cuba, in Mozambique, in the nations of Eastern Europe, there is widespread sexual freedom. What happens is that homosexuals cannot obtain access to the hierarchy of power, but that's a good thing because at least they don't turn into bureaucrats!"

The existence of anti-gay attitudes on the Brazilian left was acknowledged, and one speaker mentioned that someone in the School of Arts and Communication at the University of Sao Paulo had written a paper entitled "The Absence of Homosexuality in the Working Class." At that point there was a lot of laughter.

"The problem of any revolution," another speaker said, is not ideology but "who is going to wash the dishes when it's all over."

On the final day of the conference, a coalition including all of the groups which suffer discrimination was formed, and the representatives agreed to meet regularly to explore united efforts.

Unfortunately, no Indians were present at the conference, and the major problems the Indians are experiencing in the remote jungle areas — theft of their land and the accompanying genocide — were expounded by anthropologists and priests.

One of the important results of the Feb. 8 gathering dealing with homosexual issues was the contact between gay people in the audience and the more experienced gay activists on the dais. Since the work of the group Somos, and its various committees, had gone on mostly in semi-secret, it was an unusual and welcome opportunity to expand the movement's rank and file. Indeed, several dozen gay men and lesbians from the university forum attended meetings in the following weeks and began to get involved in consciousness-raising groups (called "identity groups") as well as groups dedicated to study, political action and services.

The new interest in all the "liberation movements" comes at a unique moment in the history of Brazil's military regime, which took power in 1964 and which installed a new president on March 15. A sudden upsurge in independent journalism, an outbreak of illegal strikes, a new environmental insurgency especially concerning the devastation of the Amazon region, and a lot of jockeying by politicians of an oppositionist bent — all are part of the new political panorama.

Many observers believe that the new political openness is illusory, however, as the military government retains a strong hold on the reins of power and multinational corporations continue to dominate the economy.

While the military regime has not been overtly oppressive against gay social institutions, such as bars, baths, street cruising, and so on, the emergence of an explicitly political gay consciousness in opposition to *machismo* and authoritarian government has not gone unnoticed. A number of Brazilian journalists, including the *Lampiao* collective, are under investigation for "offending morality and propriety." In light of the *Lampiao* investigation, the openness of people at the Sao Paulo seminar and the expansion of the gay movement is a measure of both courage and hope.

On the other hand, *Lampiao's* editors report that the politicization of the gay community will provoke police repression against the social institutions.

But the enthusiasm for the Sao Paulo event, at least on the part of those who were there, was best expressed by one student who, at the end of the week-long series, shouted out: "At last, the University of Sao Paulo has entered the twentieth century!"

(Editor's note: More information about the Sao Paulo gatherings can be found in *Lampiao*, No. 10. *Lampiao*, published in Portuguese, is available for \$15 a year from *Lampiao*, Caixa Postal 41031, Santa Teresa, C.E.P. 20241, Rio de Janeiro RJ, Brazil. \$1.50 for a single copy.)



Northeast Regional Delegates (l-r) Steve Ault (New York City), Eric Rofes (Boston), and Jane Elven (upstate New York).

March Plans Move Ahead

NEW YORK CITY — Plans continue to move ahead for the proposed October 14 Lesbian and Gay March on Washington. Offices are being set up throughout the country, including a march logistics office in Washington, D.C., and a main office in New York City.

An interim steering committee, made up of seven delegates from each of seven regions throughout the country, is planning regional conferences to be held during the spring. The New York City area conference is being held on April 1 at a gay synagogue in Manhattan, while the New York upstate area conference is scheduled for April 28 at a location in the Genesee Valley. Massachusetts will meet on May 5 at the Arlington Street Church in Boston. The purposes of these conferences include the formation of committees to plan fundraising, transportation and publicity for the march, discuss issues raised at the February conference in Philadelphia, and elect regional delegates to the next nationwide meeting of the steering committee.

Houston, Texas, has been chosen as the site of the meeting of the nationwide steering committee.

Plans for obtaining the permit for the march are being organized by Washington, D.C., delegates, including Billy S. Jones, Amy Horowitz and Konda Mason. The New York office reported that they did not expect much difficulty in obtaining permits, despite reservations for some space usage already made by a national joggers' organization.

Northeast Regional Delegates Meet

Seven interim delegates to the steering committee met in New York City on Saturday, March 17, to discuss organizing strategy for the Northeast region. The Northeast was divided into seven sub-regions and assigned a number of permanent delegates from each sub-region to be elected to the steering committee.

Fundraising ideas were suggested as a way to decrease the costs of transporting people to the march. Jane Elven, a delegate from Woodstock, New York, suggested a regional art auction to take place during the early part of the summer. This suggestion was approved by the delegates and they plan to seek someone in the art community in New York City to coordinate the project. Anyone

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Prisoner Wins \$20,000 in Rape Damages

By Nancy Wechsler

PETERSBURG, VA — The United States Bureau of Prisons has paid \$20,000 in an out-of-court settlement to a prisoner who was assaulted, harassed and raped while incarcerated at the Petersburg Federal Penitentiary. The American Civil Liberties Prison Project, which announced the settlement, considers the settlement a major victory that could have implications for prisoners around the country.

Ed Koren, staff attorney for the Prison Project, told *GCN* that "The case was brought in order to show that there is a pervasive problem in the Federal system — violence and sexual pressure. There is a rampant mythology that the Federal system is above all that — that it is into rehabilitation, that it is a good system, efficient, and gets people jobs."

Koren said that most cases that have come up have involved state and county jails and that there were only two other cases involving Federal prisons in which prisoners obtained settlements. One award to a prisoner for injuries was \$500, while the other was for \$40,000. Members of the Prison Project believe that, as a result of winning this most recent case, more cases will probably be brought against Federal prisons.

The case has other possible implications for prisoners. Koren told *GCN*, "Hopefully this decision will help with the issue of protection of prisoners. But we haven't seen any major effects yet

or signs of change in the Bureau of Prisons. The only change so far is that the Federal Bureau of Prisons at Petersburg has hired a staff person to, among other things, look at people's files before housing assignments are made."

The Petersburg decision is due to the facts of the case in question. According to Koren, the prisoner in the case was threatened, assaulted, and propositioned. He then was transferred to a "protective custody unit." While in that cell he was told that another prisoner in a neighboring cell could help him with his problems and he was urged to request to be transferred to that prisoner's cell. "He was put in the cell he requested, and was then assaulted and raped. It turns out that this prisoner had a record of violence and assault," Koren told *GCN*. In agreeing to the settlement, prison officials acknowledged that they did not adequately care for and protect those incarcerated at the prison.

Another related suit is pending having to do with assault by prison guards at the Lewisburg Penitentiary. According to the ACLU, several busloads of new prisoners were brought to the prison and upon their arrival were attacked and beaten by riot-equipped guards. "The connection between these two cases," Koren explained, "is that the Federal authorities have proven they do not provide protection for their prisoners."

Connecticut Bill Advances

HARTFORD, CT — The Joint Judiciary Committee of the Connecticut General Assembly has approved the Connecticut gay rights bill and sent it to the floor for a vote. The bill, SB 705, would ban discrimination in housing, licensing, employment or state services on the basis of "sexual status." The Judiciary Committee approved the bill by a narrow 10-8 vote, and a decision by the State Senate is expected imminently.

Supporters of the bill are very optimistic that it will pass the Senate, which approved similar legislation by a 2-1 vote last session. One of their reasons for

optimism is that they believe the new wording of the bill — the phrase "sexual orientation" has been changed to "sexual status" — will make it more palatable to wavering legislators. This new wording would include cohabiting heterosexuals as well as gay people under the legislation's provisions.

The majority and minority leaders in the Senate are believed to be in favor of the bill, and the minority leader is a co-sponsor. However, chances in the House, where the bill failed last year, are less sure.

Gay Community News

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Community Voices

straight to hell

Dear Friends:
I am glad to see *Straight to Hell* advertised in GCN. I've been reading it for years and, like GCN, it has helped me to understand myself. It is NOT for all GCN readers but some of us do now enjoy it, and surely others will too. If nothing else it is entertaining, and it sure is different! Keep up the good work!

With love to all,

William Breare
Hicksville, NY

unnatural acts

Dear GCN:
I was intrigued by the March 17 Forum regarding GCN's acceptance of the ad for *STH*. One thing that struck me is that no one comments about the *product* itself, only about the nature of the relation between products and their ads, or about the nature of this "controversial" ad itself. I haven't seen *STH*, so I can speak freely about my assumptions based on the title. It seems to me that we're talking about a product which expresses a confluence of capitalistic puritanism and sexual liberation: it expresses open sexuality, which is an improvement over repressive, puritanical attitudes of the past, but it also makes use of traditional puritanical categories ("natural," "unnatural," etc.) to sell the product. If you really believe sexuality in its many forms to be natural and good, you won't sell something which appeals precisely because it is about "unnatural" acts (whatever that means). If GCN wants to take an ethical-political position (and lose the ad money), what about the implicit endorsement of the product, which I presume is in part sexist/sexploitve/ageist/lookisist and otherwist politicosexually questionable?

In point of fact, I'm not all that bothered about the topic of what advertising GCN accepts, since I don't think the question of archaeological cultural reconstruction from advertising alone makes any sense beyond a cute one-liner. I wouldn't judge *any* publication from its advertising alone, and I don't buy papers mainly for the ads but for the content. To me, the most striking thing about the Forum comments was that they revealed that your full-page rate is only \$250; I think that's a shame. But I need your news and you need advertising bucks, and I am hardly more offended by the picture of half a marginally attractive cowboy than by such apparently non-controversial ads as the one right below the Forum, which regales us with block-print phrases "It's Gay! It's Hot!" Now, in my book, *that's* vulgar! The *STH* ad (the cowboy notwithstanding) is really rather understated — rather "proper," I should say.

I don't mean to be unduly flippant about the issues alluded to in the Forum, but I think there is something to the argument that it is important to choose a good "test case," something with more intrinsic attributes which focus the issues. Not just any exemplar will do, or you may end up sounding like the minister who saw the decline and fall of American morality expressed and facilitated by Clark Gable's line, "Frankly, my dear, I don't give a damn."

It's fine to get into the questions of what is expressed in advertising about our culture and subculture, and I don't advocate separating thought from action. But if readers are to make a contribution to an actual policy decision of GCN, we must do so knowing the details of what is actually at stake economically; otherwise we can all do ourselves out of the nation's best gay newspaper in the name of being politically pure and unhyppocritical. Taking a stand is not in itself always a virtue; what is virtuous is knowing when to take a stand by having a clear view of all the relevant factors. A case in point is the editorial policy of *The New Yorker* during the late sixties and early seventies which was highly critical of the Vietnam War. Many subscriptions and ads were cancelled on that account, but the magazine decided to continue its editorial policy and seek new subscribers and advertisers, and to keep their advertising and editorial areas separate. It did so in a sophisticated and economically realistic way. GCN can afford to do no less.

And lest anyone worry about the decline of the moral position of *The New Yorker* vis-a-vis advertising standards, have no fear! They won't accept an ad for *Christopher Street*. Thank goodness someone still has the courage to protect us from such a low-brow sex-crazed lunatic-fringe commodity.(!)

Joel Hencken
Boston, MA

danger

Dear GCN:

Concerning the question of GCN's advertisements, I do not want to see the paper become bombarded with hunky, male graphics. I am offended by the picture accompanying last week's *STH* ad, as well as the on-going ads for Boston's gay male-oriented cinemas.

Please do *not* mistake my position as one of prudishness. In my early coming out years, my closest friend was a queeny gay man who often had me roaring with laughter over his quite graphic, (ahem) blow-by-blow accounts of his sexual escapades. I consider myself to have a very healthy and happy attitude towards gay male sexuality, as well as my own lesbian sexuality.

I simply do not want to see bodies of men promoting the products and services of GCN's advertisers. Equally so, I am offended by straight media advertisements that have shapely women lounging on sedans, posing with cigarettes, *ad nauseum*. In both cases, these ads exploit people's sexuality and, in both cases, I find the models offensive and moronic.

If sexually exploitive ads did not bother me, I would be able to read periodicals such as *The Advocate* with one less qualm. But, as is the case with *The Advocate*, if we begin to mimic their mode of advertising, we will become sexually exploitative. This, I believe, would cause an alarming change in our readership. We would do ourselves a great deal of harm. We would oppress gay men. We would alienate lesbians who are struggling to work with gay men. We would endanger our movement.

Pat Kuras
Boston, MA

standards

Dear GCN:

I'm a strong supporter of yours, and appreciate the discretion used in advertising. I'm glad that you included the Forum concerning *STH* in your March 17 edition, and I hope that this doesn't indicate a trend to loosen standards. The charges of puritanism are largely unfounded here. Your function of providing objective, humanistic oriented news should not be compromised with sexually oriented ads. Sexual stimulation is all too prevalent now and it is refreshing to find it minimally here in GCN.

Gratefully,

J.S. Hancock
Boston, MA

some background

Dear GCN:

STH's use of a barechested (not bareassed or suggestively posed) cowboy is just Boyd McD.'s style of humor; hardly exploitive.

For those who don't know the magazine: it began as *True Confessions* with raunch instead of guilt and has evolved into North America's only untamed romance and political satire 'zine.

Peace and Blessed Be,

D.R. Empringham
San Mateo, CA

macho

Dear GCN:

I am outraged by Tommi Avicoli's article "Got To Be A Macho Man" (GCN, March 17). So he hates jocks, and machismo is a disease. Well, I happen to be gay and very involved in sports, and I don't appreciate being called "scum."

A couple of days ago I just renewed my subscription for one year and believe me it took all the restraint I have to stop from cancelling my subscription. After all, who needs to be called "something to be vaccinated against"?

Avicoli says effeminacy was natural for him. Well, fine, I don't put him down — he should be treated like anyone else. Machismo was natural for me, and I expect to be treated like anyone else also. I don't expect to be treated like "a parasite to loathe and guard against."

Avicoli is guilty of the same bigotry and hatred against masculine guys that gays experience from straights.

When it comes to rights, I expect more from gay people because we know what it's like not to have them. Avicoli's article was a disgrace to the spirit of freedom and to gay people everywhere.

Dave Treece
St. Clair Shores, MI

celebrants

Dear Friends:

I fully support the decision to accept paid advertising from *Straight to Hell: The Manhattan Review of Unnatural Acts*. *STH* is a satirical and humorous publication, and a sexual and erotic publication. I have been reading it for three years. The ad itself was typical of the low-key humor of the man who publishes it. "Fascinating," says Gore Vidal. "Fascinating," says William Burroughs. It's perfectly ridiculous, subtly ironic, typically without hype.

As to someone's comment about advertisements which depict sexuality and/or bodies without the product itself being of a sexual nature, well, that ain't *STH*. *STH* is body stuff, a jerk-off mag extraordinaire with humor, political comment, personal sexual experiences. As one who masturbates, and who likes pornography as a part of my sex life, I like *STH*. I'm not embarrassed by it or by its place in my life. I don't see it as inconsistent with a liberated, feminist, life-respecting consciousness. It is a celebration of our glorious sexuality — it puts the sexual back in homosexual.

While we are eager to show that homosexuality is not merely sexual, we must not forget that there is a big sexual component in our lives. *STH* is a positive thing, and I'm glad that GCN saw fit to accept its advertising.

With love,

Bob Schwartz
Charlottesville, VA

victims

Dear GCN:

The following relates to the "Forum" about the *Straight to Hell* ad.

Back in 1973 while reading *The Front Runner*, I kept asking myself why I disliked the book so much when everyone I knew was calling it the best gay novel he'd ever read. Then it came to me. The book was about love between men who weren't real to me, men who were fantasy figures, yet I was asked to take them as real. Billy was a young, white male athlete; his coach, while older, was white. and built like the proverbial brick shithouse — super macho stud. To me, the book implied that men like these were the only gay men who should have sex with each other. There is, in fact, a passage in the book where the coach, when just coming out, searches for partners who must behis physical equal. All others are to be disregarded. *Stallions* and *thoroughbreds* are words used to describe these physical equals to the coach.

I know very few men who are perfect physical specimens. Both I and my friends and most of the gay men I see are average guys. Yet the book created images of men I couldn't become, didn't meet or know, and of men who probably would not have given me a second glance if we had met. Then I realized that almost all gay advertising was tied into images of young, white, muscular men. These images insidiously encourage self-loathing, self-hate; i.e., I am not like the image, therefore, I am not good enough. They also encourage one to look for men like the image. (How much gay contact is based on the first impression of another's physical presence, for example?) It didn't take me long to get a new perspective and see how I'd been victimized by a lot of gay advertising and literature.

I began to tell other people what I didn't like about *The Front Runner*, but they thought I was crazy and went back to read the book a second and third time. I was surprised to see people willingly embrace an image (in books and in magazines like *Blueboy* and *Mandate*) that contributes to self-hate — an image that goes a long way to complicating life in general for gays. (For example, I could go on here at length about the super macho clone image gays have embraced in the '70s. But I think you can see for yourself the fallout from this young, white, muscular image that's been held up to gays.) Gays are every bit as much a victim of this image as women were a victim of the image of a woman as a docile housewife, second to her husband.

When I first read your newspaper last summer in San Francisco, not only was I impressed by the content but also by the *absence* of this image. Please keep this image — or any other image that objectifies people — out of your paper, even if the image only goes from the waist up. This image has done a lot of psychological damage in the past and will continue to do damage in the future until all gays realize how they are victimized by it.

R.E. Piper
Wilkes-Barre, PA

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and doubled-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108

Speaking Out

Gay and Lesbian Advocates and Defenders

By Ken Rabb, Kathy Travers and Jay Sea
2 Park Square, Boston, MA

GLAD, a legal defense fund serving the gay community of New England, was established in the early fall of 1978. The need for a legal organization had long been felt within the gay community, a community particularly vulnerable to legal attack. Too often lesbian women and gay men have failed to contest cases of discrimination, physical abuse, police entrapment, the denial of child custody, and other forms of harassment. It has been the feeling of alienation from this system that has assured our silence. The "emotional blackmail," that is a result of contesting any of the above forms of legal harassment, is often more expensive than the high cost of legal appeals. The ensuing publicity, possible loss of jobs, housing, and family supports has only reinforced our community's fears. Add to this the difficulty of locating lawyers sympathetic and familiar with the legal problems of gay people, and the attempt to take any legal action in a straight judicial system becomes a devastating project for any gay man or woman. Official awareness of the vulnerability of our community has enabled police and district attorneys to victimize gay people with little fear of legal challenge.

The need for an organization such as GLAD has grown with the development of a politically active gay community. The increasing number of anti-gay attacks have more and more frequently taken the form of legal harassment directed against the most political and the most vulnerable members of the community, those whose lifestyles and views are furthest from the norm. This has been evidenced both locally and nationally, in the sensationalized Revere indictments, in the mass arrests at the Boston Public Library and the South Station Cinema, in cases denying lesbian mothers custody of their children, in the raid on the *Body Politic* in Montreal, and the blasphemy trial of the *Gay News* in London. Together these attacks constitute a serious threat to the survival of an organized gay community. Creating a debilitating atmosphere of fear and fragmenting the precarious unity existing between the diverse elements that comprise our community, these attacks drain our energy and finances from other more positive tasks. It was felt that a legal organization, by encouraging gay people to defend themselves in court as gay people, would provide a major educational tool within our community, in straight society, and in the legal system itself.

In light of these attacks and the experiences of our community in resisting them, it was felt that the past practice of responding to cases and crises; individually, after the fact, was inadequate, and that a permanent "Legal Defense Fund" was essential to protect the community; both its individual members and its organizations, from future attack. It was also decided that GLAD should engage in litigation immediately, while at the same time undergoing a major fundraising campaign.

For purposes of incorporation, GLAD is governed by a Board of Directors whose members serve terms of one year. The Board is comprised of activists from various segments of the gay community and people whose primary activity is in the legal arena. The founding meeting of GLAD was open to the community and the Board remains open. We have sought as much diversity as possible in the composition of the Board.

Decisions as to what type of litigation is to be handled, as well as which specific cases will be taken on, are made collectively by the members of the Board, as are all policy deci-

sions. Day-to-day administrative work is handled by attorney John Ward (who serves in this role without compensation).

Our constituency is the entire lesbian and gay community, but particularly those who are involved with the criminal "justice system." Legal attacks against the gay community are often directed at the most vulnerable members: those whose lifestyles are furthest from the societal norm, those who are most closeted, and those who are most political. We see a need to resist attempts to chip apart our community by creating and emphasizing divisions; we see GLAD as representing the diverse interests of a diverse community. GLAD's membership includes men and women, gay and straight, who have a demonstrated record of concern and advocacy for the rights of lesbians and gay men.

The goals of GLAD are to provide basic protection of the civil liberties of lesbians and gay men, to provide a coordinated mechanism for strong political defense in gay-related cases, and to prevent homophobia from replacing justice. We hope to prevent abuses of justice as it is available through the legal system, while at the same time backing this up with education and organizing within the community to create pressure and action for more basic change.

Historically, gay people have often been especially victimized by the abuses inherent in the legal system. Gay people have accepted the treatment dealt out to us by police and courts because of the fear of greater risk in challenging it. GLAD will provide support for lesbians and gay men to fight back against the legal system: by providing legal and technical assistance, by demonstrating the possibility of effective resistance, and by educating and consciousness-raising within the whole community. In the long run we also hope the public resistance of gay people will discourage some of the more blatant harassment now commonplace in the legal system.

We are engaged in a fundraising appeal to the lesbian and gay community. Originally, we received several contributions from individuals and organizations; specifically the Metropolitan Community Church (MCC) of Boston and the Boston/Boise Committee. These donations have enabled us to function so far and to begin to take on litigation.

Our present fundraising and educational campaign is directed at a large number of organizations and individuals, particularly those in the gay community. This effort includes direct mail appeals, speaking engagements, personal contacts and media coverage.

The initial response has been positive; yet the development of a working relationship with our community is a process that requires time. We are becoming better known in the community as a resource for gay individuals and organizations. Limited funds have given us the ability to handle only those cases that fit our budget, with increased financial support we would be able to address the broader issues of basic human rights for all gay men and lesbian women, within a straight judicial system. With increased recognition and credibility for our work, we expect financial support from gay organizations to increase. With the expansion of both our caseload and reputation, we intend to seek additional funds outside of the gay community.

Reproductive Rights and Gay Rights — the Connection

By Kate Gyllensvard, Robbie Rosenberg and Clover Chango of BLAGMAR

Thank you for participating in the BLAGMAR (BOSTON LESBIANS AND GAY MEN AGAINST THE RIGHT) forum for the lesbian and gay male communities (GCN, Vol. 6 #32). We feel that the event was very successful. A lot of different kinds of people had a chance to discuss important issues within the lesbian and gay male communities. A lot of questions were raised, differences aired, stereotypes broken. We are excited that as many women as men came. It was an opportunity for men to hear, first-hand, many of the different women's issues and also what women think about men's issues. The reverse was also true. It was a controversial and exciting afternoon.

One important women's issue is a woman's right to control of her body, her reproductive and sexual life. A number of the women in BLAGMAR are working in the Northeast Coalition for Reproductive Rights. This group is one of hundreds in Europe, Latin America, Africa and North America who are calling for an International Day of Action on Saturday, March 31. These demonstrations will show international public support for the following demands: a woman's right to safe birth control and abortion, and no forced sterilization.

We are writing to encourage you to come join us in this demonstration. You may have questions as to why you as a lesbian or a gay male should support what seem to be straight women's issues. This is probably especially true for gay men. Lesbians, as women, have to deal with female sexuality and society's views of it, one way or another, all their lives. Most lesbians have had to deal with birth control, some with abortion, some have children, some want children, some have been raped. Since most lesbians are invisible, society assumes that they are heterosexual women. And that always means boyfriends, marriage, family, sex for reproduction, raising children, and accepting male supremacy, according to the myth of what women are supposed to want and to do. These are the assumptions of sexism. A woman's right to choose, to reproductive and therefore sexual freedom, has been a central battleground of the women's fight against sexism.

For gay men the connection is not so immediate, but it is there. Society degrades gay men for "being like women," for being inferior to straight, dominant men. The same social institutions and assumptions which condemn and attack a woman's right to choose, condemn and attack a gay man's right to freedom of sexual expression. The institutions are sexism and heterosexism. Sexism assumes, among other things, that women are naturally fit to be wives and mothers, that men are dominant, and that there is a sexual double-standard. Heterosexism assumes that there is only one natural and right form of sex and love — heterosexuality, whose purpose is reproduction with the man on top. Sexism and heterosexism

both assume and support marriage, the family, and sex roles. Just being gay denies the naturalness and rightness of these institutions and assumptions. When gay men demand the right to their own sexuality, to their own ways of loving each other, to control of their own bodies, they confront sexism and heterosexism in the same ways that women who are demanding reproductive freedom do.

Women are also demanding an end to forced sterilization. This is an "objective" technique from the unquestioned "wisdom" of American medicine, which the government uses to control the so-called population explosion among "undesirable" groups like blacks, Native Americans, Spanish-speaking people, and poor whites. For example, over one-third of the women of child-bearing age in Puerto Rico have been sterilized. There are also sanctioned medical ways of controlling gay men and lesbians like aversion therapy and psycho-surgery.

The New Right has linked and targeted women's and gay issues, as well as many others. Anita Bryant is not just anti-gay; she is also anti-ERA, anti-abortion, and racist, just to name a few of her anti-life positions. The following is a quote from a John Birch Society publication:

Abortion is only one of many issues. The whole picture includes drug abuse, alienation of youth, disrespect for authority, religious decline, decay of the family structure, destruction of traditional education, revolution on campus, racial strife, undermining of law enforcement and the judicial system, increase of homosexuality and perversion, inflation . . . no-win wars, destruction of national pride and prestige, deliberate loss of United States military superiority and economic strength, planned and fabricated shortages of fuel and food leading to rationing and increasing controls over the American people . . . to fight abortion without understanding and fighting the total conspiracy is to ensure certain and total defeat.

John L. Grady, M.D., "Abortion Yes or No,"
American Public Opinion pamphlet

Heterosexual women, lesbians and gay men all have different needs and demands in relation to freedom and control of sexual expression. We hope we can all recognize our differences and not feel threatened by them even if we are critical. We hope that the forum helped in this dialogue. We feel this will help us to make alliances to support each other and other oppressed groups.

In this spirit, we encourage you to come join us in the Saturday, March 31, demonstration. BLAGMAR will carry a banner expressing lesbian and gay male support for women's rights to choose and decide. We are excited about having a lot of open and proud lesbians and gay men marching with us.

Fridays

GCN needs volunteers on Friday nights to help send the paper out to subscribers. 5 p.m. on 22 Bromfield Street.

STUDENTS

Each summer GCN takes on several interns in the news, features, and art departments. If you're interested, write Intern/GCN, 22 Bromfield St., Boston, MA 02108.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

B.U. Gays Propose Anti-Bias Policy

By Warren Blumenfeld

BOSTON — The Boston University gay student organization Gay People at B.U. (GPBU) has proposed a non-discrimination policy to the university for approval. A similar proposal has been incorporated in a non-discrimination clause of three campus labor organizations in their contract demands. Each proposal is worded differently, but the full import of these proposals would be to prevent the university from discriminating against any employee or student on the basis of sexual or affectional preference.

The policy submitted by GPBU reads as follows: "Employment: The university does not discriminate on the basis of sexual or affectional preference in hiring, promotion, granting of tenure, salary determination or working conditions of any employee. The university does not restrict the social or political association of any sexual minority employee or employee group dealing with the problems or concerns of sexual minorities. Students: The university does not discriminate on the basis of sexual or affectional preference in acceptance for admission, dormitory room assignments, granting of financial aid,

granting of awards or granting of degrees to any student. The university does not restrict the social or political associations of any sexual minority student or student group dealing with the problems or concerns of sexual minorities."

In a recent interview with the *BU Exposure*, activist Michael Ferguson listed his reasons for initiating this proposal. Ferguson cited incidents at the school in which students "have been denied membership in student organizations until a faculty advisor intervened. Gay students have been kicked out of rooms and off of floors in BU's dormitory system simply because of their sexual preference. They have been told by Residence Advisors that they have no right to live in their room if their roommate does not want them to remain."

Ferguson went on to say that "a survey of gay student organizations, undertaken by the National Gay Student Association, shows that 20% of the gay campus organizations are not recognized by their university administrations and an additional 29% had difficulty in obtaining recognition." Ferguson told *GCN*, "Even without all these incidents at BU or on other campuses, I still would have initiated this proposal. I feel that

it is important for gay people to have the protections that other minorities have on campus."

GPBU is undertaking two routes for implementation of their proposal. The first route is going directly to the central administration of the university. The proposal has been submitted to Dean Matson in the Office of Student Life. Dean Matson will submit the proposal to three different councils: the Faculty Senate, the Council of Deans and the Administrative Council. If it passes all three councils, the proposal then goes to the President of the university and the Board of Trustees for their consideration. If, however, it only passes one or two of the councils, it is taken up for another vote by the full council (the University Council), which is composed of the three councils listed above. If it then passes the full council, the proposal will go to the President and Board of Trustees.

The other route of implementation is through the Student Senate. The Senate has passed the measure, and a recommendation to implement it was made to the Judicial Code Taskforce — made up of students, administrators and faculty. The measure had passed this task force and now awaits ac-

tion from the President and the Board of Trustees. However, if passed, this proposal would only relate to students. Employees are not covered by the code.

The outcome of both routes is uncertain. A meeting was planned with Dean Matson for Friday, March 23.

While this proposal submitted by GPBU is up for consideration, three campus labor organizations are trying to negotiate contracts and "working proposals" with the administration.

Among the demands of the BU chapter of the American Association of University Professors to be negotiated is a provision for non-

discrimination on the basis of "affectional preference" in hiring and job security. This would protect gay and lesbian professors, assistant professors and instructors.

District 65 of the BU chapter of clerical workers has submitted what they call "a working proposal" to the administration. Within their comprehensive non-discrimination clause they include the phrase "ability to do the job" which would be the only criteria for hiring or firing.

The BU chapter of the library association has drawn up a contract which would insure job protection for gay and lesbian library employees, but since the membership has not yet voted on the specific measures, the actual wording could not be given.

Washington

Continued from Page 3
interested in working on the auction should contact the New York office at (212) 924-2970.

Issues of Conflict

Several issues of controversy have been raised during the early weeks of organizing for the march. Because the notes taken at the Philadelphia meeting were not complete, several decisions made at the conference are open to interpretation. Among these decisions are the proposal to name the march the "National Lesbian and Gay Peoples' March on Washington." While many delegates believe this title was approved by the delegates at Philadelphia, some members of the coordinating committee believe that a name was not chosen and another name has been proposed, "The National March on Washington for Lesbian and Gay Rights."

In a conference telephone call made to different regions in the country, including delegates from Atlanta, Houston, San Francisco, Washington, Pittsburgh, New York and Boston, the coordinating committee attempted to get consensus on the name change. Ray Hill, delegate from Houston, chaired the phone call, but could not receive a consensus on the "Lesbian and Gay Rights" name. Brandy Moore, delegate from San Francisco, believed that only a meeting of the steering committee could change what he felt was an already established name. Eric

Rofes, delegate from Boston, supported Moore's position and insisted that "A march specifically for rights might alienate lesbians and gay men who feel a strong difference between the limited scope of gay rights and the broader scope of gay liberation."

Another issue of conflict is that of how permanent the coordinating committee should be. While some steering committee members recall the coordinating committee mandated only as an interim committee elected until the Houston conference, nowhere in the notes is the word "interim" used in regards to this committee. While the 18-member coordinating committee is balanced between men and women and includes 30 per cent Third World representation, it is also composed of half New York residents and does not include diverse regional representation.

The delegates of the Northeast region requested that the coordinating committee evaluate its commitment to regional diversity and decide on a method to insure greater regional representation. One delegate suggested that the New York coordinating committee members meet and relinquish some of their positions.

Further information on the march and any contributions may be sent to the national office of the March on Washington, 156 Fifth Ave., Room 505, New York, NY 10010.

Gay Legal Group Files Brief in SJC Case

BOSTON — Gay and Lesbian Advocates and Defenders, the New England gay legal defense organization, has filed a brief in the case of *McCauley v. the Massachusetts Commission Against Discrimination*. The McCauley case, which is currently pending before the Massachusetts Supreme Judicial Court, will determine whether or not the MCAD has jurisdiction over complaints of discrimination based on sexual preference.

"Obviously this question is of tremendous importance to every lesbian and gay man in the state of Massachusetts," said GLAD executive director John Ward. "If the court were to rule that the MCAD does have jurisdiction over these matters, gay people for the first time would be able to bring complaints before an official body and if they prove that

they were unjustly discriminated against on the basis of their sexual preference, obtain reinstatement in their job or money damages or the house that they seek or whatever other relief is required."

The GLAD brief argues that the court should interpret the enabling act which sets up the MCAD in such a way as to include sexual preference as a type of arbitrary discrimination which the legislature clearly meant to abolish in passing the act. Alternatively the brief argues that the equal protection clause requires that gays be included within the protection of the statute since failure to include them can be construed as governmental approval of the discriminatory practices of private employers and landlords and the like against gay persons.

The brief was prepared with the

assistance of the Committee on Gay Legal Issues at Harvard Law School, as well as that of Cindy Rizzo, a student at Suffolk Law School.

"I am absolutely delighted that for the first time we have been able to tap the enormous resources that are available to the gay community in the form of the brain power of law students in the Boston area," said Ward. "I plan to involve students as much as possible in GLAD's work in the future. The way that people came together and produced a brief in a week's time was amazing and gratifying to me."

The case is set down for argument at the May sitting of the Supreme Judicial Court and a decision is not expected before this summer.

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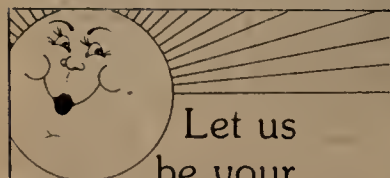
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IT'S EAR-CATCHING.

March March 31

By Julie Kempner

March 31, 1979, has been designated as an international day of action around three demands: a woman's right to safe abortion, birth control, and an end to forced sterilization. In the summer of 1978, there was an international conference, a gathering of women from European, Latin American, African and North American countries. As this conference progressed, several issues came to the forefront. Women at the conference discovered that nowhere in the world do we have complete reproductive control. The decisions of if, when and how to have children and the resources to be able to raise them as we want are not in our hands. The demands which are part of the call for an international day of action center around reproductive control, and control over the rest of our lives as well. The group which came out of conference is the International Campaign for Abortion Rights. Since then, there has been activity building for the event in countries all over the world. March 31 is an important day of mobilization and solidarity.

The international demands are important to every woman: until we are all free, none of us are free. All women should have the right to determine if and how to bear children. It is clear that our control is taken away in many different ways. For example, the cutting off of most Medicaid funds for abortion affects poor women first, but is only a first step in taking away abortion rights for all women. Anti-abortion forces are

working for a Constitutional Convention, which would outlaw abortion under any circumstances. Widespread cases of sterilization abuse of black and other third world women, especially of Native American women in this country, is a clear example of how those in power determine whose babies will be born.

The issues of sexuality and reproductive control are tightly connected. Those who would restrict our reproductive rights also would dictate what we do with our bodies and how we live our lives in other ways. Also, lesbians must struggle to be able to have children and retain custody rights to children they already have. There are also lesbians who are married or who live in heterosexual relationships — reproductive control is certainly important for them.

In terms of the situation in this country, we are fighting against right-wing leaders and politicians who influence many people's attitudes and actions to serve their own ends. The manipulation of people's real concerns is a complicated and often subtle process. For example, most people who live in this country are concerned about their families and jobs. When right-wing leaders argue against day care, affirmative action, or lesbian and gay rights, they scapegoat women and minorities and blame them for using funds for human services. They maintain that the use of these funds is what causes economic problems (inflation, lack of jobs, recession), increasing the worries of families in the United States. By scapegoating women and

minorities, they attempt to justify cutting off and redirecting money from human services to use for the defense budget, and their other priorities. An example of this is putting severe restrictions on the use of Medicaid funds for abortion, while at the same time covering the cost of sterilization.

Locally, events on March 31 are being coordinated by the Northeast Coalition for Reproductive Rights.

The national demands formulated by this group are: rescind the Hyde Amendment, restore state Medicaid funds for abortion, enforce the HEW sterilization guidelines, and end genocidal population control programs here and in other countries.

Some local issues of concern are: defeating the Doyle-Flynn Amendment, supporting the rights of teenagers to birth control, sex education and abortion, ending welfare and social service cutbacks, ending attacks on affirmative action, establishing childcare centers accessible to all, and protecting the childbearing rights of lesbians and gay men.

You can help build this event by talking to friends, family, co-workers and organizations that you are a part of. On Saturday, March 31, marchers will assemble at 11 a.m. at Blackstone Park in the South End. There will be a march and then a rally with speakers and entertainment. Childcare will be provided all day. If you are interested in knowing more or doing some work with the Coalition, call 547-2302, or 354-8807, or write to us at NCRR, P.O. Box 2727, Boston, MA 02208.

Gay Men, Sexism and Liberation

By Michael P. Austin

The call for gay men to participate in this Saturday's International Day of Action for Reproductive Rights asks us to take to the streets to demonstrate our solidarity with the women's movement here and abroad. But is there a real basis for unity between the liberation movements of women and gay men? Is there a link between the sexism that oppresses women and the heterosexism that constrains us? And if so, why should we take to the streets yet again on March 31?

It's important that we address these questions more systematically than we have. As is obvious from a night of conversation at a gay men's bar, or from a perusal of the letters to *GCN*, there are many men who deny any connection between the movements, who are threatened by and antagonistic towards the women's movement as much as most straight men. And as was illustrated at the workshop on the links between our movements at last month's *BLAGMAR* (Boston Lesbians and Gay Men Against the Right) Community Forum in Boston, many men who speak the language of feminism express attitudes and behave in ways that feminists consider patriarchal and antithetical to the real struggles of women.

It's not enough for men to say that we oppose sexism because it "twists" us by limiting our ability to live and relate to each other as full human beings. The statement is true, and I'll return to it. But to stop at a description of the ways sexism hurts men is to minimize the much deeper damage done women. As men, to cite a few examples, we do not face the job discrimination, the sexual harassment on the streets and at the workplace, the isolation of the household, and the paternalism of the legal system which women face — and are now challenging. To concentrate on the way sexism hurts us also avoids the fact that we benefit on many levels from the subordination of women. At the workplace our wages are higher and our professional opportunities greater because of the limits on competition with women (and how men complain when affirmative action programs challenge that advantage to even a slight extent!). In the family, women are expected to play the maternal role of supporting and nurturing men (their sons or husbands), to fulfill themselves through service to their husbands and children, to experience their very identity in terms of their relationship with a man. Male privilege is pervasive, and to ignore it leaves it intact, something all too easy for men to do.

Feminist analyses have demonstrated just how pervasive male privilege is in this society, how central "sexual" domination is to all social relations. Domination occurs along lines of sex, race, age and class. Though these aspects of dominance may be discrete, they are not independent of one another. All of the ways power operates in this society are connected. They are all aspects of the basic paradigm of dominance and subordination.

The relationship of sexual domination to the exercise of power at every level of society is suggested in the common language of our culture. The way "fuck" is used in slang doesn't make sense if we think of it in its erotic sexual sense; it is always used to indicate a relation of dominance. Men with power "fuck over" people who are powerless; we're fucked over by the boss at work; we're screwed by the requirements of some fucking teacher. A man knows he's been had when he's called a sucker; someone socially awkward is a jerk; the Mafia has the bar owner by his balls. In the language of black people, the whole white power structure is known as The Man — and the black man who is fucked over by this racist society, in a day-to-day way difficult for whites to comprehend, can at

Why Are Lesbians Marching for Reproductive Rights?

By Jil Clark

On March 31, women around the world will be demonstrating to demand reproductive freedom for all women. In an interview with Madge Kaplan, member of the Abortion Action Coalition and Boston Lesbians and Gay Men Against the Right, and Kore J. Sapphires, who works at the Women's Community Health Center in Cambridge, I discussed some of the issues to be addressed at Boston's March 31 rally. The following are excerpts from that dialogue.

JC: As lesbians, why are you concerned about abortion rights?

MK: I know many lesbians have said to me, "Why are you working for abortion rights, what do you derive from that emotionally? Well, first of all, as women, I feel that it is very important that we be alert to what is happening to the significant gains that have been won over the last several years in the women's movement. It is clear to me that people have just sat back since the victory for abortion rights in 1973 while a movement has been afoot to do away with those rights.

Aside from my feeling of solidarity with women, I see the attack on abortion as, fundamentally, an attack on our control over our sexuality. It's initially hitting women who rely on welfare, but the intent of this anti-abortion movement is to completely take away abortion as an option for women. The anti-abortion movement is

fueled, I believe, not only by a fundamental dislike for women, but by a dislike for women expressing who they are sexually with either men or women. That kind of control over who you are is something that links all women together, heterosexual or not.

JC: Do you think that our society's continuing to equate sexuality with reproduction is at the crux of our oppression as lesbians? So that only sexual expression which can be specifically linked to procreating is regarded as "real sex"?

MK: Yes, exactly. (The attack on women's access to abortion) is part of the effort to keep women's sexuality tied to producing children, to restrict sex to one particular arena: the nuclear family. The fact that most people in American society do not live in a nuclear family doesn't matter; this image is still (being used to appeal) to us.

Also, I think that (this anti-sexuality sentiment) comes down very hard on teenagers and minors. People freak out over the rate of teenage pregnancy, the so-called "epidemic" — a word that I can't stand. The message that our society gives to these younger women is, "You should feel guilty about your sexuality. . . . If you need an abortion, that's your own fault. . . ." In making access to abortion difficult, our society is saying to them, "This is the price that you pay for exploring your sexuality. . . . You don't have that right. . . ."

KJS: Abortion is an important issue to me as a lesbian because I

see how the kinds of restrictions that our society places upon access to abortion reflect the way that all women are treated. The Hyde Amendment states that if we are raped, if we are raped by our male relatives, if we are going to die or if our bodies are going to be permanently damaged, then we have available to us the "choice" of abortion. In other words, if a woman is out of control of a situation, if she is a victim already, if she has no choice, then they give her this "choice" (of abortion), this token, this emergency, "out." When therapeutic abortions became available around 1971, if a woman could prove that she was going to kill herself, if she could prove that she was unstable, if she could prove that there was something wrong with her as a woman, then she could have an abortion. If you are a healthy woman, they don't want you to have choices, control over your life.

Still today, to prove that your health is in danger, you need to have two doctors attest to that fact. This means that women (trying to exercise our rights of self-determination) are still at the mercy of (the state via) some man who is part of the system. (Likewise, the "consent laws" now being drafted all over the country) are clearly stating, "You, as a woman, do not own your body," denying women this essential decision-making power. Consent laws would enforce the idea that a woman's father or her husband owns her body.

A parental consent bill, which has been introduced in Massachusetts, has been challenged as unconstitutional; the case, called *Baird v. Bellotti*, is on its way to the Supreme Court right now. . . .

As a lesbian, I don't feel that I am separate from the larger community of women, so that any attack on abortion is destroying my base of support. While I don't feel that abortion is going to save women, give us freedom, or pave the way for any woman to choose to be a lesbian, I think that it is an essential tool for control over our lives. Taking that away makes us that much more dependent on men. As long as women are trapped into motherhood and living at a tremendous economic disadvantage (as mothers are in this patriarchy, where it is difficult enough to support themselves, let alone support a family), then women are dependent for their very survival on men — husbands, fathers, the state. It's a trap. And as long as we are fighting for essential rights like having an abortion or not having an abortion, fighting to support ourselves, fighting to keep our lives together, we're not going to get beyond that. As long as they keep us struggling at a survival level, we can't (secure more than just that: survival). The same is true with respect to violence against women. Here again, they are not (distinguishing between straight women and lesbians), they are not saying, "We don't want abortions available for straight women but lesbians can do what they want". . . .

JC: This all condenses into a question of "reproductive rights": who is granting them and to whom. Specifically, lesbians are told that they cannot be mothers and straight women are told that they must be mothers. . . .

MK: Definitely. Just as sexuality is equated to reproductive sex, so too, the right to parent is (associated with a particular sexuality, heterosexuality). And heterosexual women have to be mothers. A woman's first duty in life is to sacrifice herself for her husband, her children. . . .

There is a theory that denying women access to abortion is a way to keep them out of the labor force, and in the home, economically attached to a man and producing children. But women are not passive recipients of the dictates of the state. Women want abortions and they will try to get them in whatever way they can, even if it means endangering their lives. . . . In the "Denver/Seattle Experiment," the government attempted to hold some low income families together by providing direct economic support to those families. Well, many of the women heading those households took that money and got out of that situation. This incident reveals a significant (change in women's attitude toward themselves) . . .

The so-called New Right is very threatened by all the changes that women — whether they see themselves as part of the women's movement or not — have been making in their lives. These changes have made it possible for women to refuse to tolerate certain violence in their lives, to refuse to have unlimited numbers of children, to say at some point, "I am going to do something for myself.

JC: Do you feel that this empowerment of women in general makes it easier for some women to be lesbians?

MK: Definitely this opens up more space in which lesbians can exist more freely. . . .

In particular, I see welfare mothers (I hate the image that that label conjures up in everyone's heads) and single mothers being attacked in ways that are similar to the ways in which lesbian mothers are. All are told that they are outside of the norm and that they are somehow illegitimate parents. They

parent. They are denied pregnancy "disability" insurance and abortion coverage. Also, employers are refusing to clean up workplaces which are dangerous to women who are pregnant or intend to have a child. What was said to women in a West Virginia factory was, "No, we're not forcing you to get sterilized, but unless you do, you can't work in this particular section of the factory. . . ." "No, we're not discriminating against you, but if you won't get sterilized, you will have to accept this

The demands that we are making on March 31 are incredible because we are saying what we want without letting the New Right determine any more what our demands are. Where they are attacking us right now is around abortion. That's where they are deciding we have to put our energy, that's where they are shoving us back 10 years and saying, "You're going to have to keep defending your right to have abortions just in order to stay in one place." What we are proclaiming on March 31 is that we don't want to stay in the same place without moving forward, we don't want to get back to where we were in 1973, having only expensive abortions available for women in the U.S. We want self-determination available for women internationally.

As a lesbian, gaining abortion rights in the U.S. is not my ultimate goal. We want more than that and we must not be satisfied to have only that. Gaining abortion rights will not give me freedom to direct my own life. . . .

all face similar economic hardships and harassment.

JC: What do you think is the effect on women of the reactionary climate created by the New Right?

MK: I think that, just as it is easier now for people to shout obscene things at gay persons because the New Right condones that, the effect of attacks on abortion makes it very hard for a woman to be open to her family about her need and support for abortion. (The reactionary climate) makes it doubly hard for a woman to publicly support abortion. Hopefully, we — lesbians and straight women — marching on March 31 will make it easier for a woman to assert her needs and make the choice that she wants to make.

JC: Are you saying that the New Right has made women especially vulnerable with respect to the option of abortion because they view it as an ethical consideration?

MK: Yes, women are suddenly labeled "murderers." To suddenly proclaim thousands of women murders has a profound effect. We have to turn that righteousness around to reflect the fact that we (the people fighting for freedoms contingent upon reproductive rights) are behaving morally. Women are brought up to feel guilty all of their lives. . . .

KJS: Lesbians are baited (with the accusation that they are) "man haters"; women who seek abortions are baited with "murderers." Society is attacking us for refusing to sacrifice ourselves anymore, for saying, "I come first," at some point. Patriarchy cannot survive if we start taking care of ourselves.

MK: Attaining access to abortion won't give freedom to most women, considering all the other obstacles that stand in the way of women's self-determination: decent health care, child care, etc. . . .

Another attack on women is making it impossible for them to work while they are being a

position, in which you will receive less pay." And then the employer claims that it applied no force or coercion despite the fact that five women, independent of one another, felt pressure to have their tubes tied in order to keep their jobs or maintain them at the necessary economic level. So I feel like sterilization abuse is tied to women's access to jobs.

JC: Would you say that lesbians are subject to the same discrimination based on their child-bearing potential (especially since most do not "come out" on their job applications)?

MK: Exactly. Lesbians need to realize this. I think that there are also a significant number of gay men who do not understand the significance of abortion to lesbians because they do not understand the issues of reproductive control and sexual freedom. We can't all band together only out of fear or in reaction to the New Right's threat. This will not forge the kind of links that are necessary. We must engage in some fundamental struggle to gain understanding of how all of our oppressions issue from sexism.

Lesbians and gay men who tried to raise the abortion issue at the Anita Bryant demonstration incurred a lot of hostility from people who wanted to say, "Anita Bryant just attacks me as a gay person," ignoring what she represents on a broader range of issues. When a gay man says, "It's not my issue," he's not seeing that if women have reproductive rights it will affect the quality of everyone's life.

JC: Anti-abortionists aim to outlaw abortions on what they ostensibly consider to be moral grounds. Also, abortion is often a traumatic experience for a woman, although this trauma may be due in large part to the psychological effect on the women of anti-abortion sentiment. As a result, many pro-choice groups and individuals are demanding that abortion be available as a last resort, but do

not defend abortion as a more "premeditated" method of birth control. Rather, they argue that, if birth control methods are made more accessible, the need for abortion will be alleviated. How do you feel about this tactic?

MK: I agree that the fact that there is not safe, available, effective birth control does have some effect on the number of abortions right now. And probably a lot of women would prefer not to go through an abortion and would prefer prevention of pregnancy. However, I feel that, by very defensively (because pro-choice organizations are under attack) supporting abortion "as a last resort," these pro-choice organizations are skirting other fundamental issues — like the control of the Catholic Church over women, or guilt around sexuality. . . . "Guilt": there's a classic example of how the non-use of birth control isn't the result of unavailability of information; many women are fully aware of birth control methods but have conflicts about using it. Also, these pro-choice groups are not addressing the issue of men's responsibility in preventing a pregnancy. Why is there no research interest in birth control for men to take some of the burden off women? (These are some of the many attitudinal barriers that greater availability of birth control alone will not break through.)

KJS: N.O.W. is among the pro-choice groups that see abortion as ultimately evil and as a "stop-gap" measure. Their goal is to have women make the choice before needing an abortion. But to talk about the current available methods of birth control as a choice is obscene; most of the available methods are very violent to women's bodies and will do more long-lasting damage to a woman's body than an abortion would. I'm referring to the I.U.D. and the pill. By encouraging women to learn more about these methods of birth control and potentially use them, we are helping them to gain control over their reproduction, certainly; but we may also be encouraging them to participate in a massive experiment. While I don't think that abortion is purely a good because it is a painful and difficult experience for many women, I would not encourage a woman to, for instance, use the pill for 10 years and take that physical health risk over the immediate discomfort of an abortion. The existing options clearly are not great.

In terms of sexual choices, what are we given by society? Reproductive heterosexual intercourse or non-reproductive heterosexual intercourse; abortion or not, birth control or not. . . . We have to open up for ourselves more options than that: Why, for instance, is heterosexuality so focused on intercourse? Why does "sex education" mean "how to have intercourse without getting pregnant?" Why is there never among our "choices" the choice not to have intercourse, to be a lesbian?

JC: Could you sum up the international aspect of the March 31 rally?

KJS: As U.S. women our position globally is that, while we don't all have access to abortion or to safe contraception, we reap the benefits of the exploitation of women in other countries. . . .

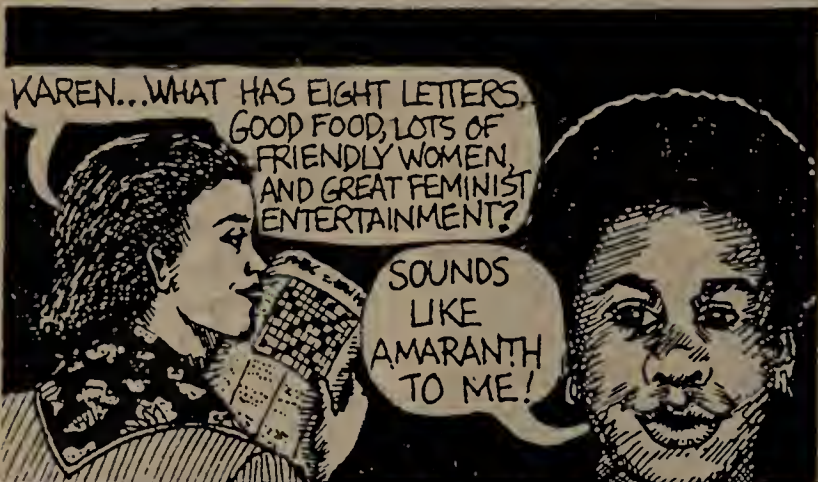
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The Shadow Box —
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By Michael Bronski

The Shadow Box is set in the living quarters of a hospital for the terminally ill. The play shows us a day and night in the lives of three patients and their families. Playwright Cristofer uses the device of an off-stage interviewer talking to both patients and relatives. This gets the exposition out of the way and keeps the minimal plot going. In the first cottage of the living quarters is Joe, a working class man whose wife refuses to believe that he is dying and whose son has not yet been told. Cottage two houses Brian, a gay man cared for by his lover Mark, and being visited by his eccentric, carefree (though good at heart) ex-wife, Beverly. Felicity, an old woman, and her daughter Agnes reside in the third house. She is the stereotypical cantakorous old woman with the puritanical daughter whom she loves to shock.

Nothing much happens throughout the play: Beverly helps Mark to appreciate his lover more; Joe's wife, Maggie, accepts his incipient death; and Agnes begins to realize that she can no longer lie to her mother and must begin making her own life. But *The Shadow Box* is not a play of plot, or even really of character; it is a play of nuance. For all of the time that we get to see the characters, to hear them speak, to try to understand them, we actually end up not feeling very much for them. What works, what comes across as real are those small moments — snatches of dialogue, glances, pauses — that happen between people. For example, when Maggie first arrives she begins to unpack and hand everything in her bags to her husband. He just wants to hold her and find comfort for both of them. The nervous hesitancy, and forced chatter strike home — not for the characters themselves, perhaps, but for the audience. This is not to downgrade the play, it is quite a feat to build a superstructure that is going to sustain interest during two and a half hours of talk.



Alexandra Borrie and Elizabeth Fleming in *The Shadowbox*

Part of the play's problem is that it has very little to say. We are told that life is not supposed to last forever, that you have to appreciate the little things in life, that "if I am dying . . . I must still be alive." All in all, for a play about dying, we actually learn very little that we have not heard somewhere else. But death, beside being great leveler, is also a great plot device. Everyone gets a wonderful bit, scene, or exit line. Perhaps there isn't a lot to say about death: it happens, someone is gone, others go on living. The little splinters of life on the stage may be all there is to it. So many of these moments in a single production leads you to expect something else, something beneath it all.

Cristofer's dialogue is generally fine. Agnes has a wonderful speech in the second act. Mark and Beverly have a very funny scene with nasty back biting that had half the audience flinching

between laughs. The Agnes/Felicity and Brian/Mark/Beverly stories are generally more interesting than the Maggie/Joe one, which smacks of warmed-over Paddy Chayevsky kitchen-sink drama. The play is at its best during the monologues and nasty dialogue. The end, which is poetical (and has so many "yes's" in it that it makes Molly Bloom's soliloquy look conversational) is not very effective after so much realism.

The whole production, directed by Richard Chamberlain, is brisk and professional, making the most of a neat but limited set. Betsy Palmer is a standout as Beverly, and Alexandra Borrie as Agnes is terrific. Everyone else is quite good. This is one reason the play works so well.

There may not be a whole lot of a play here (one wonders how it managed to win so many awards on the basis of the script alone), but it makes an enjoyable evening.

Lesbians Consider Motherhood

By Liz Hjetness and Alice Fisher

On Sunday, March 4, a workshop was held for lesbians considering motherhood at Janus House, a lesbian counseling center in Cambridge. It was the first time we know that this topic was discussed in this area. Twenty-five women attended and there were numerous calls from other women who have considered childbirth, but because of their lifestyle had decided to set it aside.

The purpose of the workshop was to raise personal consciousness around having children. It was designed to serve three purposes:

- to have lesbians come together in a supportive atmosphere;
- to look at the issues concerning childbirth and rearing; and
- to be the catalyst for other workshops, support groups and mini-conferences.

The workshop was divided into three areas of concerns, fears and

options. The concerns considered were financial, career, family and relationships (single or lover). The participants spoke about how their careers would be jeopardized by the full-time responsibility of having a child. How can a lesbian have a child and her work, and arrange it for the mutual benefit of mother and child? Most of the women were concerned about raising a child alone. They wanted to share responsibilities either within the community or within a relationship.

In looking at fears, we asked women to list their strengths and weaknesses around being a mother. Also, they considered the question of whether we live in a community that can support us in raising children.

Many of the women who attended were at an age where the pressure to make a decision about having a child is beginning to become more urgent. Our age is one factor that begins to narrow our options and we wish to decide while we still have a choice.

Another issue is how our freedom is restricted by the responsibility of having a child. However, having a child may also provide the stability and security we may want or need in our lives.

In looking at options there were three main considerations: adoption, artificial insemination or having a male partner. How can we even consider how to parent before we work out how to conceive? There are unanswered questions about the legality of adoption for lesbians, and how to explain the artificial insemination to a child and to ourselves. There was a good deal of discussion about the father — what part would he play in the responsibility and rearing of the child, would he provide support, would he remain in the child's life, how does a male affect the relationship between two women?

Other questions raised in the workshop were: legal issues for parents, the sex of the child, values we give our children, how does a lover fit in, and, just plainly, how do we finally decide to have or have not a child. There were so many questions raised that we began to understand how

Continued on Page 13

Music



Holly Near and J.T. Thomas in Concert
Jordan Hall, Boston
Saturday, March 17
Produced by Allegra Productions

By Eva Young

Women's concerts on the whole frighten me. They pick at the scars of my paranoia, pull me to enjoy myself in a crowd of unknown faces. They are usually too long for all the wrong reasons, but go I must. I put on my best smug and disinterested outfit and venture out into the dangerous night to see Holly Near, a woman I have never seen or heard before. The Holly Near, J.T. Thomas, et al., concert this Saturday, March 17, tipped the scale to awesome. Close to a thousand women swelled the stuffy confines of Jordan Hall. I politely sat through a usual plethora of pre-concert activities, introductions to the members of Allegra Productions, the sorry-they-weren't-on-the-program acknowledgements, and the endless array of important but increasingly anonymous announcements, all appropriately applauded. This concert was even complete with half-time activity: a women-made quilt was raffled off to benefit Transition House. I thought to myself, there is a point when information ceases to inform and instead numbs from overexposure.

Recently, it has become inappropriate to do anything in the women's community without some sort of minority presentation, though there may be a noticeable lack of minority representation in the audience. Demita Frazier's presentation, however, was more than appropriate. Demita, a familiar and welcome face in the women's community, read a searing condemnation of the widespread violence committed on women by men. The reading was powerful but it did, at times, border on the rhetorical. What points were lost in the prose were captured in her reading of Ntozake Shange's angry poem, "Without Probable Cause."

Before I could finish my plans to murder one of the male ushers, onstate bounces this wisp of a woman over to the piano. I was certain that with one quick run across the keys, the air currents would send her flying into the audience. Following her appeared the most wholesome, All-American face I have ever seen. She rooted herself into my vision and ran into a windy acapella song, "Kentucky Women/Mountain Song." Imagine my surprise.

Holly Near has a large, commanding voice. She is a good and solid singer, although she did outwind herself on a few songs.

But we are not here to be enter-

tained with just her voice; her music is an educational and healing art. She speaks to us of the forgotten. The lost Chilean women struggling for freedom in "Hay Una Mujer," the mountain women, the alienated alcoholic of "The Lady at the Piano." She powerfully reminds us of our vulnerability in "It Could Have Been Me." At the same time we are healed and filled with hope by "The Rock Will Wear Away" and "Harbour Me."

I detected a bit of melancholy in her music. She commands the "I" to become "We" in order to will change. There is always trouble in such ventures. For a moment, though, I can forget my doubts and believe. Especially when a hall filled with women sing joyously with Holly, J.T. and signing with Susan Freundlich in harmony, in unison.

Holly also sees the need for theatre to get the point across. During the song "Fight Back," Wendy Dragonfire did an impressive karate dance demonstration. Unfortunately, due to the poor staging — with four people onstage — it reminded me of a three-ring circus.

I would not call Holly Near a versatile or exciting songwriter or singer. The material that was not her own or not specifically political was enjoyable but lackluster. "You Got Me Flying," written about her sister, I frankly found bland, although Susan's signing was delightful. She also did Cris Williamson's "Waterfall," which is difficult with its unexpected melodic and rhythmic changes. It did not have the pull of the heart that Cris lends to it.

For J.T. Thomas, it was simply a superlative performance. It is easy to overlook an accompanist, as Holly pointed out to us. The trademark of a good one is that she is the heart and, at times, the imagination of a singer. J.T. Thomas delighted us with her own compositions, though the melodies were too familiar. "Redwood Rag" proved her to be an accomplished pianist. "Reeba My Amoeba," an inventive piece about the love affair of two amoebas amidst the protozoa, stole the show.

I can see, in the not-too-distant future, Susan Freundlich in concert. Enough cannot be said about how wonderful it is to have Susan onstage. It seems we have here the emergence of a new art form. I have no words to describe what she does so well.

The concert, of course, ran overtime, though some folk did not mind much and pleaded for an encore. Holly did not leave us empty and she gave us a song to exit by, to sing among ourselves. My paranoia was soothed but not gone. At any moment it *could* be me, but at least I'll go singing.



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Odyssey of a Unicorn

By Nancy Walker

Like most Jewish children, I had a Jewish Mother. It is not easy having an institution for a mother, an institution with both a mythos and a reputation to uphold in THE NEIGHBORHOOD. Transplanted and rooted in the good old USA, the Jews, after a couple of generations anyway, have neighborhoods where they live and love and raise children, all in an exquisitely tortured atmosphere. The scenario goes like this: "Don't do that. What would the neighbors think?" The "that" could be anything you wanted to do, and it covered a multitude of sins, the sins defined by the neighborhood and interpreted by the mother. If you *did* the "that," despite maternal prohibition, you heard, "Wait till your father comes home," a phrase calculated to strike terror into the hardest of hearts and make the child wish that Daddy were a traveling salesman.

According to my mother, I was a "difficult" child. I zigged when I should have zagged and I zagged when I should have zigged. And worst of all, I didn't eat. If the Jews had cardinal virtues, eating would be the Pope. Not eating was always cause for general alarm.

When I was born, my parents were living in Manhattan. Apparently I was a poor eater from the very beginning. My mother blamed my lack of appetite on the city. It wasn't a "wholesome" place in which to bring up a child. I was then their only-born, and after my father had exhausted his small store of patience (my mother never had any patience to exhaust) making faces at me and telling me stories in order to get me to eat, my parents decided to move to the country "for the child's sake." So, at the tender age of three or four, I was deprived of the wonders of the Big Apple (it was not so named then, circa 1939) in favor of applesauce and an abundance of other culinary detestables.

I seriously doubt that the "fresh air" available in Merrick, Long Island, constituted "country," but to my metropolitan progenitors, the small (anti-Semitic at that time, by the way) town seemed a paradise of cleanliness and quiet. This new atmosphere was expected to make me eat. The logic may have been correct, or what happened may just have been an instance of concomitant variation, but I *did* begin to eat. Something had definitely turned my appetite on, and the rest of my life (amid battles against blackheads and pimples) became a search for the shut-off switch.

I ate and ate, and grew and grew, and when I had grown up enough, I grew out, outside the pale of what the neighbors, no doubt, found acceptable, because my mother was forever putting food in front of me while she reminded me of my burgeoning size.

In the meantime, shortly after the cross-country trek from city to suburb, my mother delivered herself of a second prodigy, also female. My sister (a term defined only and utterly by biology and not one whit by sympathy) was a "perfect" baby. Round and pink where I had been at the same stage of development scrawny and sallow (the city versus the country child), she played blissfully in her playpen the live-long day, a bother to no one (but me), which meant Mother's mah-jong game could proceed uninterrupted.

I had been a cranky, demanding child, and the comparisons between my sister and me were constantly made and pounded into



my vulnerable young psyche. *She* was the darling of everyone's eye. If there was a mistake to be made in terms of sibling rivalry, my parents never passed up the opportunity to make it. From day-one I hated my sister. She grew to deserve my enmity, her sole mission in childhood, obviously, being to make my life a living hell. I was a tomboy. She was Shirley Temple in a pink dress, coolly immaculate, Mommy's little angel. She learned very early-on to cry real tears at will, and she was the complete tattletale. I was the villain and she was the victim, to hear her tell it. The warfare was constant and unimpeded by anything resembling parental wisdom. If we fought too loudly, however, someone got walloped. Care to guess who?

During my formative years, therefore, I had two females at close range who made excellent models of what not to be. My mother and sister made my father seem like a better alternative. I was quite conscious, as far back as I can remember, of not wanting to be a girl. I didn't like my prig of a sister, and I didn't want to imitate my mother and grow up to paint my fingernails, go to the beauty parlor and play cards or mah-jong day and night.

I preferred to play with guns, knives, marbles and baseball cards, and at the age of 12, I could lick any boy on the block. It was an unending embarrassment to my mother, whose god was conformity, to have a daughter whose favorite hiding place outside the house was as far up as she could get in the branches of a tree in the front yard, her position betrayed by pink drawers sticking out like a flag among the foliage. Poor Mother. I can feel for her now, but then it was unconditional combat, and I would give no quarter to the enemy.

Though I had occasional childhood companions (male), I had the overwhelming sense of growing up emotionally alone. I never felt *related* to my family. Everyone, with the exception of my maternal grandparents and my grandfather's older sister Lillie, whom I loved, I thought of as either my father's relatives or my mother's relatives, but never *my* relatives. Whenever I felt pressured, which was often enough, I would say, "Leave me *alone*." I wanted to be physically isolated from the people who were so spiritually alien to me, yet I never had a room of my own or a space to escape to. No wonder I loved my tree.

I wanted a dog or a cat, so that I could have a sense of closeness with some living creature, but my mother's second god, next to conformity, was THE HOUSE. Furniture and carpeting were more important than children. My "friends" and I had to use the back door because we might bring

in dirt, so the front door was forbidden, lest we mar the magnificence of the living room. An animal would surely make dirt and was denied me until my mother's father had a heart attack. Mother promised that when (meaning, "Dear God, *if*") Grandpa got well, I could have a dog. I yearned for a collie. I was allowed to have a Boston Terrier because it had short hair, was small, would make tiny turds if it couldn't be discreet, *and* was the kind of dog my mother had had and loved years before. Got the picture? Of course, Pal (named for my mother's dog) never became the intimate friend and confidante I needed. He was really my mother's pet from the start.

I loved books, classical music, animals and the movies which provided me with most of my fantasy material. It never seemed odd to me that I identified exclusively with the heroes in the films I saw. (Errol Flynn was my favorite.) In the movies, as in my home, women presented no models to which I could relate. But something peculiar *was* happening. Puberty, as well as everything else, comes to those who wait. I began to have crushes on female stars at the same time as I identified with the males. In my daydreams I would rescue damsels in distress. I even wrote several hilarious Arabian Nights (minus the sex about which I was completely ignorant) stories at that time, always fancying myself the hero.

I knew nothing about being gay. Nothing in my experience could have indicated the existence of a culture that wasn't Jewish and run by the neighbors' judgment, let alone a whole group of people whose coupling habits did not correspond to the mating dance I was forced to mimic by the time I was 13.

In my teens there was a phenomenon known as the Jewish Youth Group. It was not at all political. It was a fiendish invention of our elders for the purpose of getting Jewish boys and girls together, and priming them for marriage, which, after all, was the point of our parents having had us in the first place. We were to perpetuate the race, keep the culture going and become each other's neighbors so that we, in our turn, could be absolute arbiters of taste and trustees of young souls.

Whatever else I knew or didn't know about these youth groups (I was unfortunate enough to have belonged to two of them concurrently. My parents figured I would be a tough item to sell, so they wanted to reach the broadest possible market.), I understood in the ever-churning pit of my stomach that I did not fit in. I was clumsy and awkward, and danc-

Continued on Page 13

Unicorn

Continued from Page 12
ing was the terror of my life; it was also one of the major activities of the groups. To get a date, you had to dance, and you had to get a date on a regular basis or the neighbors would think there was something *wrong* with you, and your parents, naturally, would be to blame.

It was an unrelieved nightmare. I taught myself to run a fever so it would appear legitimate to my mother's friends if they caught me at home on a weekend evening when they were playing cards.

When I got to college I finally made some meaningful friendships and realized at last what was "different" about me. There was no helpful literature on the subject of homosexuality available anywhere. The school library had some very negative material, but that was all. Still, I knew, despite everything, that positive feelings couldn't really have negative significance. I believed in love and romance, though there were no groups that I knew of to join, no role models, no gay (the word had no general currency then) publications, and there was a media blackout on homosexuality. I took a quick look at Greenwich Village, the only place I had heard of as offering any appropriate activity, and visited a couple of bars. I was fascinated by women who cross-dressed, but I didn't understand and couldn't relate to the concept of role-playing. Though as a child I had been male-identified, I knew I wasn't a man and I had no desire to be one. I wanted to be me, to be free, to love and live in my own way, and I felt no more comfortable with the few lesbians I encountered in the '50s than I had felt earlier in the youth groups. I knew it was my fate to love a woman, but I was an anachronism. The time had not yet come when my choices would

be widely vindicated by members of a movement.

I persisted in being myself. I took my lumps. I survived. And then came 1969 and Stonewall, and this old world turned upside down. The sociological impact of the gay liberation movement was, and is, being felt in shock waves all across North America and in Europe as well. It is a very necessary movement, liberating not only for gays but also for straights. Though many people, for various reasons, cling to their homophobia as to their dearest treasure, others who want to understand and be free of unnecessary restrictions, reach out to embrace the new knowledge about sexuality that has come out of the movement.

Many of today's teenagers do not live under the pall of darkness that enshrouded my own early years. College campuses often have gay groups. Though there is still much educational work to do, we are no longer unknown, even to ourselves. And, since we are no longer unknown to others, even a Jewish Mother can accept what years ago would have been unthinkable.

I told my mother about my lifestyle shortly after my father died. She was knitting. I said, "Mommy, I've got news for you. I'm a lesbian." She never dropped a stitch as she replied, "I've known it for years." Then she added, "I had a cousin who was like that. She hanged herself." I know my mother didn't see why she shouldn't have made such a statement. Subsequently, Mother joined the National Gay Task Force.

Several years ago my mother remarried, and now she is very closeted about my activities. She's afraid her Italian husband might say, "What would the neighbors think?"

Abortion

Continued from Page 9
pill and the I.U.D., dangerous as they are, only came to the U.S. after being tested on third world women abroad. We also gain economically from living in one of the most aggressively imperialist countries in the world.

However, it would be untrue to say that U.S. women are ourselves the oppressors; we are used, the money that we pay to certain abortion clinics is used to fund population control programs in Bangladesh, Malaysia, Brazil . . .

It can become very confusing to talk about the population controllers, who are generally "liberals" and "progressive" institutions such as the Rockefeller Foundation, and the anti-abortionists, who are part of the New Right. . . . The tactic of the right wing (keeping women out of the job market and in the home by robbing them of reproductive control) is

Lesbians

Continued from Page 10
In order to create further support, we are considering a conference for lesbians considering mothering to be held in May. Interested readers, please watch for further information. We also need help in putting it together. At this point we need to speak to women who have dealt with some of the legal issues and lesbians who had children after they came out. Please contact Liz at 648-2415 or Alice at 964-5818 if you can be of help or want more information about the conference.

important it is to have a safe and supportive environment in which to discuss these issues, as well as many other issues we couldn't even begin to look at in the short time we had.

We feel strongly that we as lesbians have choices. We can learn to live as we want and not be held back by limitations bestowed upon us by society. The strengths we have gained by living and coping with our lifestyle can enable us to know what we want/need and to pursue it.

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NEW ENGLAND BAR GUIDE

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CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

25 sun

Cambridge, MA — "Closet Space" (WCAS-740 AM), the weekly redio gay magazine, hosted by Muffy Wheeler and Joe Martin, presenting Oille Lee Taylor, student at MIT, on being black and gay at MIT and on gay student organizing in the South. 10am.

Cambridge, MA — Lesbian and Gay Folk-dancing at the Peabody Rm, Phillips Brooks House, Harvard. 12:30-3pm

Boston — Fr. Paul Shanley will speak on "The burden of life is love" at the Community Church of Boston, Morse Aud., 602 Commonwealth, at 11am. Coffee hour and question period will follow. Child care provided.

Cambridge, MA — Up From Under Coffeehouse at the Red Bookstore presents "We too," a theatre collage about women's experience. 136 River St., Centrel Sq.

Baltimore, MD — Gay Community Center business meeting at 2133 Maryland Ave. 8pm. 837-3755.

26 mon

Brookline, MA — Friends (Queer) for Lesbian and Gay Concerns are sponsoring a potluck and worship-sharing evening each month. 7pm. For further info call Eric at 776-6377 or Fenwick at 731-3192.

27 tues

Cambridge, MA — The Lesbian and Gay Experience, a five-week course in self-discovery and personal shering for lesbian and gay and bisexual people, will be offered again at the Cambridge Center for Adult Education. Info: 547-6789.

Boston — Lesbian & Gay Pride Committee meeting to plan June's activities at Common Stock Restaurant, 48 Boylston (Brookline Village on the Riverside line). Everyone welcome to help plan workshops, parade, fundreising, etc. 7:30pm.

Cambridge, MA — Daughters of Billits older women's discussion at Old Cambridge Baptist Church, 1151 Mass. Ave., near Harvard. 8pm.

Boston — "Gay Way" (WBUR-90.9FM) Interview with members of Boston Lesbians & Gay Men Against the Right on the March 31 Reproductive Rights march. 8:30pm.

Farmingdale, NY — Gay Awareness Week (March 26-30): "Gays & Society" at Roosevelt Hall, 11am; regular meeting at Whittman Hall B30, 5:30pm. State U. Ag & Tech. College.

Boston — Gay Business Association meeting at Somewhere, 295 Franklin. Presentation by Mass. Caucus for Gay Legislation and Barney Frank. Social hour 7-8:30; program 8:30-whenver. 247-3431.

28 wed

Boston — Gay Caucus for Mel King for Mayor meeting every Wed. to begin planning involvement of gays and lesbians in the campaign at 431 Columbus Ave., 7pm.

Cambridge, MA — Women of Clearspace will hold regular monthly meeting at 7pm. There will be a discussion on the prevention of violence against women at 8pm with a guest speaker from "Take Back the Night" Coalition, 485 Mass. Ave. 876-0215.

Providence, RI — Gay Rights Forum sponsored by ACLU, Rhode Island. 315 Cole Ave., 8pm.

29 thurs

Amherst, MA — People's Gay Alliance presents *Sunday Bloody Sunday*, the first in a series of films in honor of the late Harvey Milk. Thompson Hall, 102, on the Amherst campus. 8pm. FREE. Everyone invited.

30 fri

Boston — Glad Day Book Shop Open House for the gay and lesbian community. 1pm-9pm. 22 Bromfield St.

Boston — U Mass (Harbor Campus) Gay People's Group weekly business meeting every Friday at 12:30 in Bldg. 1, 4th fl., Rm. 178. Open to all university-related people.

Storrs, CT — UConn Gay Alliance presents Awareness Week dance, at the UConn Puerto Rican Center. 9pm. BROB.

Cambridge, MA — Am Tikva Social — Ideas for fun in the sun. Potluck dessert at 8pm. Welker Memorial, MIT, Bldg 50, Rm 308, Memorial Dr.

31 sat

Boston — FAG RAG Prepublication Benefit Party/Come in all DRAGS/Dancing/Midnight POETRY Reading/Late night FLOOR show/Food and Drink/\$1-\$5 (what you can afford). COME late! 59 Centre St. on Fort Hill near Roxbury Crossing.

Cambridge, MA — Daughters of Billits holding a Rummage and Bake Sale from 10am-5pm. Anyone can donate items for rummage sale by bringing them to one of the rap sessions on Tues. or Thurs. evenings at 8. Old Cambridge Baptist Church, 1151 Mass. Ave. Cell 661-3833.

Cambridge, MA — Coffee House Night at Clearspace, 485 Mass. Ave., 8pm. Men and women invited. Donation \$1. 876-0215.

Boston — Gay Legislation meeting open to anyone interested in helping with the passage of the gay rights bill. 73 Tremont, Rm. 224, at 1pm.

Boston — Glad Day Book Shop Open House from noon till 8pm for the gay and lesbian community. 22 Bromfield St., near Park St. station. Refreshments.

Cambridge, MA — Lesbian and Gay Folk-dancing at Peabody Rm., Phillips Brooks House, Harvard. 2:30-5pm.

Boston — March 31 Coalition March and Rally. Assemble 11 a.m. at Blackstone Park near Boston City Hospital. Rally in front of the Statehouse with speakers and entertainment.

1 sun

Boston — Benefit Dance sponsored by the Gay Caucus to Elect Mel King Mayor of Boston. Arlington St. Church at 8:30pm. Donation \$2.50 (including 2 beers).

Boston — Stone Soup poetry reading with Charley Shively, Pat Kuras, Walta Borawski and Camille Norton. 313 Cambridge St. 8pm. FREE

Boston — April Fool's Day Gong Show and Disco Dance Contest to benefit Clearspace will be at 1270 from 1-6pm. Two \$50 cash prizes. Acts are needed for the Gong Show. Call 876-0215.

Portland, ME — Maine Gay Symposium VI at U. of Southern Maine, Payson Smith Hall. Speakers, workshops, poetry readings, music, skits. See News Notes for details.

Boston — BUUGL (Boston Uniterien-Universallst Gays and Lesbians) present Caroline Tenner speaking on "Herstory: Women I Admire" in the Clarke Rm., Boylston St. entrance of Arlington St. Church. 7pm.

Cambridge, MA — "Closet Space" (WCAS-740AM) kicks off April Fool's Day with a look at the Sweet Corn Theater group, performing skits and discussing their work. 10am.

Cambridge, MA — Red Bookstore presents Sheril Sherwood, lesbian and feminist songs and music. 136 River St. 3pm. Donation \$1.25 or bring baked goods.

NYC — Gay Athelists League of America (GALA) presents "Judaism and Homosexuality," a discussion. All are welcome. 5pm at 156 5th Ave., Rm. 505 (enter on 20th St. side, ring if locked).

3 tues

Salem, MA — North Shore Gay Alliance (NSGA) meeting at 7pm. 46 1/2 Essex St.

Boston — U Mass (Harbor Campus) Gay Person's Group meeting every Tuesday at noon in Rm. 178, Bldg. 1 (4th fl.).

4 wed

Cambridge, MA — Amaranth Restaurant. Female power trip. New wave underground rock poet, Marsha Motor. Sildes of patriarchy. Suggested donation \$1.50. Lesbians only. 8pm.

5 thurs

NYC — West Side Discussion Group presents "Twofer" Dance Party at 26 9th Ave. at 14th St. \$3 per couple. Disco, slow dancing, refreshments

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